

Chiranjivis or Nine immortals of Hindu Mythology

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Chiranjivi

Chiranjivi (Sanskrit nominative sing. *cīranjīvē*, चरिजीवी) are permanent lived beings in Hinduism who are to remain alive through this Kali Yuga until the next Satya Yuga.

Etymology and scriptural context

The term is a combination of *chiram*, or 'permanent', and *jīvi*, or 'lived'. It is same as 'amaratva', which refers to true immortality. At the end of the last Kalpa, a demon attempted to become immortal by swallowing the Vedas as they escaped from the mouth of Brahma. The scripture was retrieved by the first avatar of Vishnu, Matsya. Incarnations of Vishnu also later fought and killed two other asuras, Hiranyakasipu and Ravana, who tried to become immortal through obeisance to Shiva. In Hinduism, immortal does not mean eternal, as all physical bodies are foretold to become immaterial at the end of time, along with Brahma himself.^[1]

Attributes

Puranas, the Mahabharata and the Ramayana describe eight long lived personalities in the Hindu pantheon. They existed in past ages, Satya Yuga, Treta Yuga, and Dvapara Yuga, and are alive today in our current Kali Yuga. Each represents a different attribute of man, which as long as they live, will exist amongst humanity.^[2]

The chiranjivi are as follows:

- Markandeya, an ancient sage from the Hindu tradition, born in the clan of Brigu Rishi.
- Ashwatthama, the son of Drona, a great warrior. He acted out of cowardice to avenge the killing of his father, resulting in a curse of immortality.
- Bali Chakravarti, granted a boon by Vishnu that he would be the next Indra, before merging with Vishnu. He expounds virtues of valour and charity.
- Hanuman, avatar of Shiva, who served Rama. He stands for selflessness, courage, devotion, strength, and righteous conduct.
- Kripa, military guru of the princes in the *Mahabharata*.
- Parashurama, 6th avatar of Vishnu, master of all astras, sastras and divine weapons. The Kalki Purana writes that he will re emerge at end time to the martial guru of Kalki. He will then instruct the final avatar to undertake penance to receive celestial weaponry, required to save mankind at end time.
- Vibhishana, brother of Ravana. Vibhishana surrendered to Rama before his battle with Ravana. Later, he was crowned king of Lanka after Ravana was killed by Rama. He stands for righteousness. Vibhishana is not a true Chiranjeevi, as his boon of longevity is to remain on the earth only until the end of Treta Yuga.
- Vyasa, a sage who narrated the *Mahabharata*. He represents erudition and wisdom. He was the son of Rishi Prashar and grandson of Rishi Vashist. He was born in almost last of Tretayug, lived to see the whole Dwaparyug and also had seen the initial phase of Kalyug.

Hindu scripture contains a mantra about the seven immortals, in which their names are recited for luck and longevity:

Ashwathaama Balir Vyasaha Hanumanthra vibeeshanaha

Kriba Parasuramas cha

Saptaitey Chiranjeevinaha^[citation needed]

Om Namah Shivay

It is specified that Markandeya had boon that he will never die and is blessed with immortality. However it is not clear as to why the name of Markandeya has not appeared in above mantra.

References

- [1] Bhāgavata Purāṇa 3.32.8-10
 [2] Malayalam book Bharata Paryatanam (A journey through the Mahabharata) by Kuttikrishana Marar.

External links

- Ciranjivas (<http://www.veda.harekrsna.cz/encyclopedia/general.htm#6>)

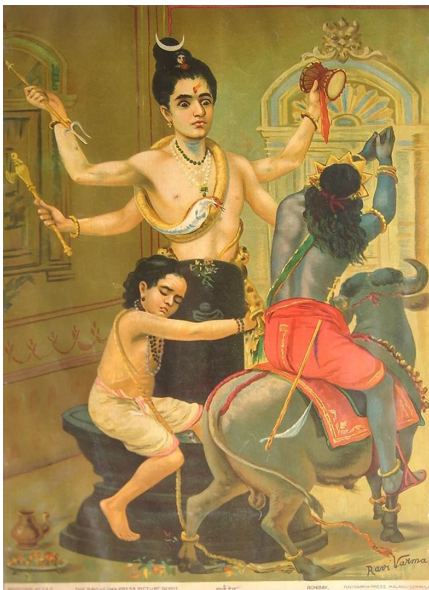
Markandeya



Markandeya (Sanskrit: मारकण्डेय) is an ancient rishi (sage) from the Hindu tradition, born in the clan of Bhrigu Rishi. He is celebrated as a devotee of both Shiva and Vishnu and is mentioned in a number of stories from the Puranas. The Markandeya Purana especially, comprises a dialogue between Markandeya and a sage called Jaimini, and a number of chapters in the Bhagavata Purana are dedicated to his conversations and prayers.^[1] He is also mentioned in the Mahabharata. Markandeya is venerated within all mainstream Hindu traditions.

Today, Markandeya Tirtha, where the sage Markandeya wrote the Markandeya Purana is situated on a trekking route to the Yamunotri Shrine in the Uttarkashi district, Uttarakhand.^[2]

Rescued by Kalantaka-Shiva



Shiva protects Markandeya from Yama

One legend relates the story of how Shiva protected Markandeya from the clutches of death, personified as Yama.

Mrikandu rishi and his wife **Marudmati** worshipped Shiva and sought from him the boon of begetting a son. As a result he was given the choice of either a gifted son, but with a short life on earth or a child of low intelligence but with a long life. Mrikandu rishi chose the former, and was blessed with Markandeya, an exemplary son, destined to die at the age of 12.

Markandeya grew up to be a great devotee of Shiva and on the day of his destined death he continued his worship of Shiva in his aniconic form of Shivalingam. The messengers of Yama, the god of death were unable to take away his life because of his great devotion and continual worship of Shiva. Yama then came in person to take away Markandeya's life, and sprung his noose around the young sage's neck. By accident or fate the noose mistakenly landed around the Shivalingam, and out of it, Shiva emerged in all his fury attacking

Yama for his act of aggression. After defeating Yama in battle to the point of *death*, Shiva then revived him, under the condition that the devout youth would live forever. For this act, Shiva was thereafter known also as Kalantaka ("Ender of Death"). This was said to have happened in Thirukkadavoor in Tamilnadu.

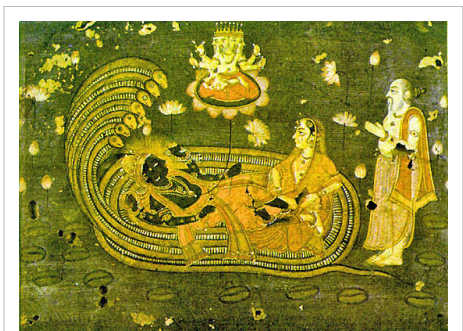
Thus Maha Mrityunjaya Stotra is also attributed to Markandeya,^[3] and this legend of Shiva conquering death is inscribed in metal and worshipped at Thirukkadavoor in Tamilnadu, India.^[4] A similar account is also given in Narasimha Purana, although in that version Markandeya is rescued by Vishnu after he recites the *Mrityunjaya Stotra*.^[5]

Eternal life

Another story which deals with Markandeya's long life gives an account of how he lived past the death of the previous world and watched it end.

Bhagavata Purana

A tale from the Bhagavata Purana states that once sage Narayana visited Markandeya and asked him for a boon. Markandeya prayed to sage Narayana to show him his illusory power or maya since sages Nara-Narayana are incarnation of Supreme Lord Narayana. To fulfill his wish, Vishnu appeared in the form of a child floating on a leaf, and declared to the sage that he was *Time* and *Death*. Sage Markandeya entered into his mouth and save himself from the surging water. Inside the boy's stomach Markandeya discovered all the worlds, the seven regions and the seven oceans. The mountains and the kingdoms were all there. So were all living beings. Markandeya did not know what to make of all this. He started to pray to Vishnu. No sooner had he started, than he came out of the boy's mouth. Vishnu now appeared before him and blessed him. The sage spent a thousand years with Vishnu. He composed the Bala mukundashtakam at this moment.^[6]



Markandeya prays to Vishnu

Markandeya Purana

The Devi Mahatmya section of the Markandeya Purana is one of the most important texts of Shakti tradition.^[7]

Films on Markandeya

- *Markandeya*^[8] at the Internet Movie Database (1922)
- *Markandeya*^[9] at the Internet Movie Database (1938)
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- [8] <http://www.imdb.com/title/tt0244063/>

[9] <http://www.imdb.com/title/tt0247507/>

[10] <http://www.imdb.com/title/tt0260740/>

- Dictionary of Hindu Lore and Legend (ISBN 0-500-51088-1) by Anna Dallapiccola
- *The Complete Idiot's Guide to Hinduism*, Chapter 1, pg 13

External links

- Markandeya's Prayers from the Bhagavata Purana (<http://srimadbhagavatam.com/12/8/en1>)
- Markandeya Sastha Temple (<http://markandeyasasthatemple.blogspot.com/en1>)
- Markandeya Temple Mumbai(Worli) (<http://www.markandeya.in>)

Ashwatthama

A hero of the Indian epic Mahābhārata, **Ashwatthama** (Sanskrit: अश्वत्थामा, *Aśvatthāmā*) or **Ashwatthaman** (Sanskrit: अश्वत्थामन्, *Aśvatthāman*) was the son of guru Drona. He is one of the seven Chiranjivis. Dronacharya loved him very dearly. The rumours about his death in the Kurukshetra war led to the death of Drona at the hands of Prince Dhrishtadyumna. He is the grandson of the Brahmin sage Bharadwaja. Ashwatthama fought on the Kaurava side against the Pandavas in the Mahabharata war.

Etymology

According to The Mahabharata, Aswatthaman means "the horse-voiced".^{[1][2][3]} It probably also means *the one having strength of a horse*.^[4]

Drona's love for Ashwatthama

Ashwatthama was the son of Dronacharya and Kripa, sister of Kripacharya. Drona loved his son very dearly. Dronacharya was very poor. Once when Ashwatthama was a child, he was very hungry. His mother did not even own a cow to give him milk. She mixed some wheat flour with water that looked like milk and fed him. On seeing this, Dronacharya was very sad. He remembered his childhood friend Drupada. Dronacharya went to the court of Drupada to ask for a cow. King Drupada humiliated Drona, saying that Drona was no longer a friend of his as Drupada believed that friendship existed only between equals. Dronacharya returned empty-handed and humiliated. He planned to take revenge on Drupada.

After this incident, on seeing the plight of Dronacharya, Kripacharya, who was teaching the Kuru princes, offered a teacher's position to Dronacharya. Thus, Dronacharya became the guru of the Pandavas and of the Kauravas in Hastinapur. Ashwatthama was also trained in the art of warfare along with the Pandavas and Kauravas in Hastinapur.



Ashwatthama's role in the Kurukshetra war

Since Hastinapur, ruled by King Dhrishtrastra, offered Dronacharya the privilege of teaching the Kuru princes, both Dronacharya and Ashwatthama were loyal to Hastinapur and fought for the Kauravas in the Kurukshetra war. Before Dronacharya's death, Ashwatthama visited his father in order to seek his blessing so that he could win the war for the Kauravas, but Dronacharya refused. He advised Ashwatthama to win the war using his own strength and not through a blessing from him. After the death of Dushaasana, Ashwatthama even suggested to Duryodhana to make peace with the Pandavas, keeping in mind the welfare of Hastinapur, but Duryodhana strongly rejected his suggestion. Ashwatthama's hatred towards the Pandavas increased after Duryodhana's defeat to Bhima during the Gadayuddha.

Ashwatthama meets Duryodhana

On the night after Duryodhana was mortally wounded by Bhima during the Gadayuddha, Ashwatthama, along with Kripacharya and Kritavarma visited the spot where the dying Duryodhana was lying. Ashwatthama told Duryodhana that he will never forgive the Pandavas for leading Duryodhana to this situation and also for his father's (Dronacharya) dishonourable death. He swore to kill the Pandavas by any possible means. Duryodhana made Ashwatthama the General of the Kaurava forces.



Ashwatthama use Narayanastra

Ashwatthama's attack on Pandava camp



Arastthaman propitiates Śiva before and making a night attack on the Pandava camp

On the last night of the war after Duryodhana's defeat, a very disturbed and restless Ashwatthama was sitting sleepless under a large tree. An owl caught his attention. He observed that an owl was being attacked and harassed by crows in the morning. This owl attacked the same group of crows at night. This gave him an idea of attacking the Pandava camp at midnight. He gathered the only other surviving Kaurava warriors—Kritavarma and Kripacharya and attacked the Pandava camp on the 18th night of the Kurukshetra war. He killed Dhrishtadyumna, Shikhandi and many other prominent warriors of Pandava army while they were sleeping. Those who tried to flee from Ashwatthama's wrath, were hacked down by Kripacharyya and Kritavarma who were positioned at the camp's entrance. He killed Draupadi's five sons, the Upapandavas, while they were sleeping believing them to be the five Pandava brothers.

After destroying the entire Pandava camp, Ashwatthama carried the five heads of Draupadi's sons and proceeded towards Duryodana claiming that he had beheaded the Pandavas. Then, Duryodana told him to give him the head of Bhima. Ashwatthama gave the head of

Draupadi's son thinking that it to be Bhima's head. Duryodana held it in his palm and tried to crush the head into pieces. Since, the head facing Duryodana does not turn on the other side, then Duryodana declared that Ashwatthama

has not killed Bhima and other Pandava brothers. This was because the magnitude of the sibling rivalry between Duryodana and Bhima is to such a height, that even after beheading Bhima, Bhima's head will never see Duryodana's face. This makes Duryodhana sad, as Draupadi's sons are the last Kuru princes to rule Hastinapura. Then Duryodhana dies. Ashwatthama, realising his mistake, went to Sage Vedavyasa's ashram in order to seek salvation (prayaschittam) for his crime.

Aswatthama believed that it was acceptable for him to attack the unexpected Pandavas due to his father's death by unjust means. Although he did believe his vengeance to be justified, he was warned by people of his own side that it was not. Kripa even tells Aswatthama to seek the advice of Dhristarashtra and Vidura, elders of his family who are much wiser and more experienced than the young Aswatthama. "Aswatthama rejects Kripa's reasoning: all men favour their own judgements Aswatthama, though a Brahmin, has always followed the Kshatriya Dharma."^[5] They are not too pleased with Aswatthama's words and advise him not to go through with this adharmic plan. "Kripa emphasises the importance of taking the advice of friends and elders, and counsels Aswatthama against pursuing his plan."^[6]

Pandavas chase for Ashwatthama

The Pandavas and Krishna who were away during night, now returned to their camp the next day morning. Incensed over this cowardly act of Ashwatthama, the Pandavas went after him to sage Vyasa's ashram. On seeing the approaching angered Pandavas, Ashwatthama who learnt that he had killed the upapandavas and not the Pandavas, realised that he was trapped with the Pandavas. As a last resort, he used his sacred knowledge of the Vedas to devise a Bramhashirastra from a blade of grass and invoked it against the Pandavas and Krishna, although he was strictly forbidden to do so by his father Dronacharya for any

purpose whatsoever. On seeing the Brahmarshirastra approaching the Pandavas, Krishna asked Arjuna to invoke the same. Arjuna invokes Bramhashirastra, which he received by Dronacharya itself, towards Ashwatthama.

On seeing the two powerful astras heading for a head on cataclysmic (catastrophic) collision that would result in the total annihilation of the entire Earth, sage Vyasa stopped these divine weapons from colliding with each other by using his yogic power. He asked both these warriors to withdraw their respective weapons. Arjuna was able to withdraw his Brahmarshirastra, while Ashwatthama could not do so as Dronacharya did not teach his son how to withdraw it. An archer who is able to invoke and withdraw any Divyastra (Divine Weapon) can invoke it as many times as he wishes. Dronacharya taught Arjuna to withdraw Brahmarshirastra but he did not do so to Ashwathama, thus limiting the power of Ashwathama to invoke Brahmarshirastra for only one instance. However, Ashwathama was given the option of deviating his weapon towards one single isolated object in a place that was not inhabited by any form of life, so that the Brahmarshirastra does not harm anyone on Earth. But Ashwatthama, out of spite, directed the weapon towards the womb of Uttara (wife of Abhimanyu) who was carrying Abhimanyu's son (Parikshit) in an attempt to end the lineage of the Pandavas. Krishna used his sudarshana chakra to stop the Brahmarshirastra and save Uttara's unborn child.



Ashwatthaman loses his Shirortana

Ashwatthama's Prarabdh

Bhishma strove hard throughout his life to protect Hastinapur in his quest of finding the legal heir of Sathyavati's clan. Bhishma entrusted on Krishna this responsibility of finding the next heir of Sathyavati's family and to continue the lineage of the Pandavas. Although, after Duryodhana's defeat it appeared that Hastinapur was now safe, as it was clear that Yudhishtira was the next king of Hastinapur, Ashwatthama's action brought an end to the Pandava line.

Lord Krishna then placed a curse on Ashwatthama (actually it was his Prarabdha karma) that "he will carry the burden of all people's sins on his shoulders and will roam alone like a ghost without getting any love and courtesy till the end of Kaliyuga;^[7] He will have neither any hospitality nor any accommodation; He will be in total isolation from mankind and society; His body will suffer from a host of incurable diseases forming sores and ulcers that would never heal". Ashwatthama had a gem which was similar to Shamantakamani on his forehead which used to protect the wearer from fear of any snakes, ghosts, demigods and demons. So, Ashwatthama was asked to surrender this gem. Lord Sri Krishna further states that "the wound caused by the removal of this gem on his forehead will never heal and will suffer from leprosy, till the end of Kaliyuga". It is believed that in Kaliyuga, his name will be "Suryakanta". Thus, Ashwatthama will be in search of death every moment, and yet he will never die. At the end of Kali Yuga, Ashwatthama is to meet Sri Kalki, the tenth and final avatar of Lord Vishnu.

Krishna revives Abhimanyu's son



Krishna revives Abhimanyu's son

Uttara delivered a child which was dead. All the women approached lord Krishna to bring the baby back to life who was the only successor of the Pandava dynasty. Krishna poured a few drops of water on his hands and said, "If I have truly followed Dharma throughout my life, then let this child come back to life". He sprinkled the water on the child and touched him on his chest, reviving Abhimanyu's son. Later, Abhimanyu's son becomes an ardent devotee of lord Krishna and was named Parikshit (the one who has been tested, when he was in his mother's womb; Lord Krishna rescued him in the womb). The Pandavas ruled for 36 years. After the end of Pandavas, Parikshit ruled Hastinapur for 27 years and was succeeded by Janamejaya.

Ashwatthama and Brahmashirastra

Ashwatthama seeks the knowledge of Brahmashirastra from his father Dronacharya.

The partial knowledge of Abhimanyu and Ashwatthama

Abhimanyu is often quoted as an example for his partial knowledge about Chakravyha. Abhimanyu knew how to penetrate the Chakravyha, but did not know how to exit from it during the time of danger contributed to his death. Similarly, Ashwatthama had a partial knowledge in the context of Brahmshirastra. He only knew how to invoke it. But did not know how to withdraw it. It was only Arjuna who had complete knowledge of both Padmavyooha (to break and exit from it) and Brahmashirastra (to invoke and withdraw it).

In case of Ashwatthama, Dronacharya teaches Ashwatthama only to invoke Brahmashirastra, but does not teach him how to withdraw it. If an archer is aware of both the invocation and withdrawal of any Celestial weapon (Dev-astra), then he can invoke it as many times as he wants. Hence, to avoid Ashwatthama from invoking Brahmashirastra multiple times, Dronacharya only gives a partial knowledge about it. If an archer invokes Brahmashirastra once, it not only destroys the target, but also leads to a famine in the region for 12 years. If a Brahmashirastra is invoked twice, then it can even lead to draining of the entire ocean on Earth.



Ashwatthama and Brahmashirastra

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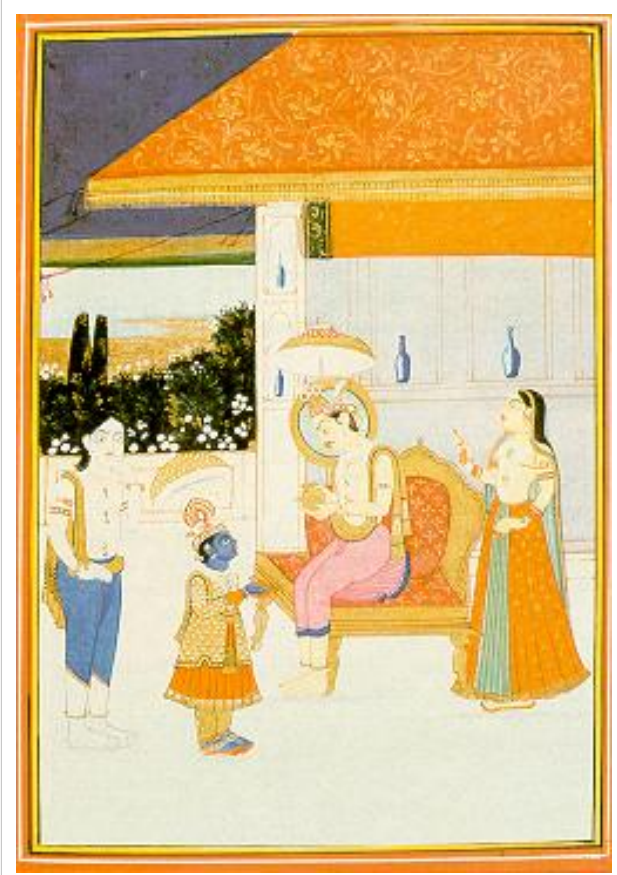
External links

Original text online (Sanskrit)

- etext (http://tiger.bun.kyoto-u.ac.jp/mtokunag/skt_texts/Mahaabhaarata/) (metrical) (http://tiger.bun.kyoto-u.ac.jp/mtokunag/skt_texts/mbh-metr/), entered by Muneo Tokunaga
- GRETEL etext (http://www.sub.uni-goettingen.de/ebene_1/fiindolo/gretl_utf.htm#MBh) (Muneo Tokunaga)
- Mahābhārata online (http://www.sub.uni-goettingen.de/ebene_1/fiindolo/gretl/1_sanskrit/2_epic/mbh/sas/mahabharata.htm)

Mahabali

Mahabali (IAST: Mahābalī, Devanagari: महाबली, Malayalam: മാവേലി, മഹാബലി, Tamil: மாவேலி) also known as **Bali** or **Māveli** was a benevolent Asura King, and the grandson of Prahlada in Indian scriptures. The festival of Onam, celebrated by the people of Kerala, India and the Government of Kerala declared Onam as the 'State Festival' of Kerala in 1960, commemorates his yearly homecoming after being sent down to the underworld Sutala by Vamana, the fifth avatar of Vishnu.



Vamana with Bali Maharaj



Avatara Vamana splashes Bali's head, and sends him to the Patala

Conquest of the Universe and banishment

Bali, an asura, was the son of Devamba and Virochana. He grew up under the tutelage of his grandfather, Prahlada, who instilled in him a strong sense of righteousness and devotion.

Bali would eventually succeed his grandfather as the king of the Asuras, and his reign over the realm was characterized by peace and prosperity. He would later expand his realm – bringing the entire world under his benevolent rule – and was even able to conquer the underworld and Heaven, which he wrested from Indra and the Devas. The Devas, after their defeat at the hands of Bali, approached their patron Vishnu and entreated him to restore their lordship over Heaven.

In Heaven, Bali, on the advice of his guru and advisor, Sukracharya, had begun the Ashwamedha Yaga so as to maintain his rule over the three worlds. Vishnu, meanwhile, had adopted the avatar of Vamana, a small Brahmin boy, and, during the rite, approached Bali and requested a grant of land – although only as much land as he could cover with three paces.

Despite the warnings of his advisor, Bali granted this boon. Vamana then grew to an immense size, and, with his first pace, traversed the all of the earth and the underworld. With his second



Onappottan, a symbolic representation of King Bali. *Onappottan* visits houses during the *onam* and gives blessings. Of late *onappottan* has become a rare sight, confined to villages.

pace, he covered Heaven in its entirety. Admitting defeat, and seeing that Vamana has no more room for his last step, Bali offered his own head as a stepping-stone. At this time the asuras spoke out in protest, but Bali silenced them. He explained that all living and non living things are of His creation, and so it was His right to have them back. Lord Vishnu, seeing the devotion of Mahabali, blessed him and raised to him to Suthala, the supreme position in heaven.

Genesis of Onam

Folk song about Maveli says "Maveli nadu vaneedum kalam, manushyarellarum onnu pole". The song says that all people were equal when Maveli ruled.

The story goes that the beautiful state of Kerala was the capital of the Asura (demon) king, Bali. However, he was very religious, was respectful to priests^[1] and performed Vedic Aswamedha ritual to enlarge his kingdom and like his grandfather (Prahlada), was one of the greatest devotees of Lord Vishnu on Earth as he sacrificed his kingdom for the Lord. The King was greatly respected in his kingdom and was considered to be wise, judicious and extremely generous. It is said that Kerala witnessed its golden era in the reign of King Bali. Everybody in his kingdom was happy in the kingdom, there was no discrimination on the basis of caste or class. There was neither crime, nor corruption. People did not even lock their doors, as there were no thieves in that kingdom. There was no poverty, sorrow or disease in the reign of King Bali and everybody Wikipedia:Avoid weasel words was happy and content. Banan was the only son of Bali.

However, because he was a Daitya (descendant of Diti), he was viewed by the Devas as unsafe. Otherwise, as the Vamana Purana reads, the rule of Mahabali was righteous.^[2] It is further believed (as from the *Thiruppavai*) that he occupied the property of others.^[3]

Onam celebrations are marked in Trikkakara, a place 10 km from Kochi (Cochin) on the Edapally- Pookattupadi road. Trikkakara is said to have been the capital of the mighty King Mahabali. A temple with a deity of *Trikkakara Appan* or *Vamanamurthy* who is Lord Vishnu himself in disguise is also located at this place.

This fascinating legend is artistically depicted at the Suchindram Temple in Kanyakumari district, where Lord Shiva is believed to have slain Banasura, the evil child of the holy Mahabali.

Onam is observed by all Malayalees as the return of the pious Mahabali to Kerala.^[4] Colorful aquatic festivals (e.g., boat races) are held on this occasion on the banks of the river Pampa.^[5] The celebration occurs all over Kerala and in the Malayalee diaspora.^[6]

Views on Bali

He is thought of by the Hindus as a true devotee of God.^[7] Shuk compared the saint-singer Narsinh Metha to Bali.^[8] He is one of the twelve Mahajans, the authorities on the Supreme Personality of Godhead.

Because of the fact that Bali was such a great devotee of Vishnu, his son Bana was not slain by Lord Vishnu.^[9]

In the *Yoga Vasistha*, Lord Rama inquires about King Bali and he is told by his Guru Vasistha that Bali was a great king and is always protected by Lord Vishnu.^[10]

In Sikhism

Vamana is discussed in the Guru Granth Sahib, the sacred text of Sikhism.^[11]

satjugi tai maNiO ChaliO bali bAvan bhAiO

In Satyayuga, you sported as the dwarf incarnation, and fooled Bali.

On page 1330 of the Guru Granth Sahib, Vamana is mentioned as the "enticer" of Baliraja.^[12]

Alternative views

When Bali Became Pious

According to the *Yoga Vasistha*, after inquiring about the realm beyond the universe, heaven, devas and asuras, which is ruled by the mind, Bali thus concentrates on the mind and being satisfied in himself, and teaches the asuras to do so likewise.^[13] From then on, he became a devotee.^[13]

He is hailed to be a supreme example of the highest and the ultimate Sadhana of Nava Vidha Bhakti, namely Atmanivedanam.^[14]

It is believed that Bali was a practitioner of the Raja Yoga.^[15]

Battle with Indra and Acquiring Indra's Possessions

Other versions describing the first battle between Bali and Indra indicate that Bali was not beheaded and that the Brahmin Sukracarya performed the "Mritra sanjeevani" (wherein only non-beheaded bodies can be revived.)^[16]

It is also believed that Bali had not yet achieved Indra's throne in texts such as Abhinanda's *Rāmaçarita*^[17] and as a result was performing the Aswamedha Yagna (which Indian kings have historically performed to enlarge their kingdom) to finally achieve it. He attempted to perform as many as Indra.^[18] Then Vamana intervened and in the sacrifice asked for 3 strides of land.^[13]



Mahabali offering boon to Vamana.

Vishnu Supported Bali to Teach Indra

According to the *Brahma-Vaivarta Puranam*, it was Lord Vishnu who positioned Bali in power to curb the pride of Indra.^[19]

The Bhagavata Purana reads "He (Vishnu) will take the kingdom away from Purandara (Lord Indra) and give it to Bali Maharaja."^[20]

Composition of song: King Mahabali had composed a beautiful song 'Hari Naam Mala Stotram' in honor of Lord Vishnu. Pandit Jasraj has a famous Bhajan by the name of 'Om Namoh Bhagwate Vasudevaya' which is this poem.

Shiva Blessed Bali

A Shaiva tradition declares that a rat, by coming into contact with a lamp (and thus making it burn brighter) in a Siva temple was born subsequently as the famous emperor, Mahabali (P. 180 *Philosophical Series* by University of Madras, 1960). According to this legend, first Lord Shiva said to his consort Paravati that anyone who would make the "deepa" (lamp) burn brighter would become the ruler of the three worlds.^[21] A rat approached it, wanting to drink the ghee (melted butter) but as it attempted to drink, the flame was rekindled into its mouth.^[21] Parvati asked Lord Shiva to keep his promise and so Lord Shiva did.^[21]

The Skanda Purana, a Saivite text also reads that Bali worships Shiva everyday.^[22]

Vishnu grants a boon to Mahabali

As he was pushed down into Patala (a good^[23] colony of demons), King Bali made a last request. He requested that he be allowed to visit Kerala once in a year to ensure that his people were still happy, well fed and content. Lord Vishnu was pleased to grant Mahabali his wish. Also, by the boon of Vishnu, Bali will be the next, that is the eighth Indra (King of Devas) (Purandara is the current Indra^[24]) during the time of the eighth Manu, Savarni Manu.

Before he left for Patala, he bowed to Vishnu, Brahma and Shiva.^[25]

The theme of the story has been (repeatedly theorized in texts) is that whether Ravana or Bali, all things animate are endowed with great potentialities for both good and evil.^[26]

Scholar Veermani P. Upadhyaya writes that even divinity cannot protect a person from accumulating sin by acting as owner of all, or "mahasriman".^[27]

It is notable that even though Vishnu, God, tested Bali, the king retained his faith in God.^[28]

Ganesha Blessed Vamana's Mission

Some hold that it was Ganesha who gave the blessings to Vishnu in his avatar of Vamana.^[13]

Bali Bound in Ropes

Although Bali was true to his word on giving whatever Vamana requested, in some legends, he is said to have been bounded with the ropes of Varuna by Garuda since Vamana could not place his foot anywhere on the earth and Bali requested Vamana place it on Bali's own head.^[29] In the Bhagavata Purana. Brahma then asks Vamana to release Bali.^[30] Bali was released from the ropes and bowed before Vishnu.^[30]

According to the Padma Purana, Bali along with his kinsmen, friends and followers were bound.^[31]

Bali After Leaving Earth

It is said that Bali attained Moksha by atmanivedanam.^[32] Krishna in the Sri Rūpa Gosvāmī's Bhakti-rasāmṛta-sindhu^[33] says that Bali came to Him or attained Him. According to the *Adhatya Ramayana* It is also said that Vamana is the guard of the gate of Bali's planet Sutala^{[34][35]} and will remain so forever.^[36] Tulsidas's Ramcharitmanas too declares that Vamana became the Dvarapala (*gate-keeper*) of Bali.^[37] In the Vamana Purana, it is written that Bali performed the Aswamedha sacrifice in the Kurukshetra, where Bali deprived Indra of his kingdom.^[38]

Kings Paying Tribute to Mahabali

The *Bhavishyottara Purana* reads that a king should pay respect to King Bali, "*the future Indra*."^[39]

Mahabali visiting Kurukshetra

Mahabali is said to visit Kurukshetra, bestowing it with gifts.^[40]

Asuras versus Devas

In the days of Rigveda, there were two major groups of Aryans; The Indo-Aryans who believed that Aditi was the true mother of the gods and Irano-Aryans (Dasyu) who believed Diti, the twin sister was. Bali was the descendant of this line. Scholar D. R. Bhandarkar writes in his Some Aspects of Ancient Indian Culture that "*Parsus or Persians*" was an old term for "Rakshasas" (demons).^[41] He further says that the word is used together with Asuras in Panini's *Parshvadi-gana*.

Mahatma Phule's interpretation

Mahatma Phule, the leader of non-Brahmin movement, interpreted the myth of Bali in the revolutionary manner. The story prevalent in the Brahminical tradition reverses Vamana as incarnation of Vishnu, who pushed Bali to the nether-world. Phule, on the other hand, celebrated Bali as the king of the people, peasants or original inhabitants of India (as opposed to Aryan Brahmins, who came to India from Iran, in accordance with the Orientalist theories prevalent in that period). Thus, in Phule's interpretation, Vamana became the symbol of Aryans/ Brahmins, who enslaved and exploited indigenous people, symbolized by Bali. He based his argument on the fact that on the day of Diwali and Dasara, women in Maharashtra say, "may the misery and agony go away, may the kingdom of Bali be established". Phule also calls India as Balisthan, naming it after Bali.


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Hanuman

Hanuman	
	
Raja Ravi Varma's lithograph of Hanuman fetching the mountain	
Vanaras	
Sanskrit Transliteration	हनुमान्
Affiliation	Devotee of Rama
Abode	Earth
Mantra	Rama's Name
Weapon	Gada (mace)

Hanuman (IPA: hʌnʊ'mɑn) is a Hindu deity, who was an ardent devotee of Rama according to the Hindu legends. He is a central character in the Indian epic *Ramayana* and its various versions. He also finds mentions in several other texts, including *Mahabharata*, the various Puranas and some Jain texts. A vanara (ape-like humanoid), Hanuman participated in Rama's war against the demon king Ravana. Several texts also present him as an incarnation of Lord Shiva. He is also considered the son of Vayu, who according to several stories, played a role in his birth.

Etymology and other names

The Sanskrit texts mention several legends about how Hanuman got his name. One legend is that Indra, the king of the deities, struck Hanuman's jaw during his childhood (see below). The child received his name from the Sanskrit words *Hanu* ("jaw") and *-man* (or *-mant*, "prominent" or "disfigured"). The name thus means "one with prominent or disfigured jaw".[□] Another theory says the name derives from the Sanskrit words *Han* ("killed" or "destroyed") and *maana* (pride); the name implies "one whose pride was destroyed".[□] Some Jain texts mention that Hanuman spent his childhood on an island called *Hanuruha*, which is the origin of his name.[□]

According to one theory, the name "Hanuman" derives from the proto-Dravidian word for male monkey (*ana-mandi*), which was later Sanskritized to "Hanuman" (see historical development below). Linguistic variations of "Hanuman" include *Hanumat*, Anuman (Tamil), Anoman (Indonesian), Andoman (Malay) and Hunlaman (Lao). Other names of Hanuman include:

- *Anjaneya*, *Hanumantha* (Kannada),
- *Anjaneya*, *Anjaniputra* or *Anjaneyudu* (Telugu), all meaning "the son of Anjana".
- *Anjaneyar*, used widely by rural Tamilians.
- *Kesari Nandan* ("son of Kesari")
- *Maruti* ("son of Marut") or *Pavanputra* ("son of Pavan"); these names derive from the various names of Vayu, the deity who carried Hanuman to Anjana's womb
- *Bajrang Bali*, "the strong one (*bali*), who has limbs (*anga*) as hard as a vajra (*bajra*)"; this name is widely used in rural North India.[□] *Bajrang Bali* also implies "the strong one (*bali*), who is orange (*Baj*) or saffron colored
- *Sang Kera Pemuja Dewa Rama*, *Hanuman*, the Indonesian for "The mighty devotee ape of Rama, Hanuman"



Indonesian Balinese wooden statue of Hanuman

Epithets and attributes

In addition, Hanuman has received several epithets, including:

- *Manojavam*, the one who is swift as mind (appears in Rama Raksha Stotra)
- *Maarutatulyavegam*, the one who has a speed equal to the wind God (appears in Rama Raksha Stotra)
- *Jitendriyam*, the one who has complete control on his senses (appears in Rama Raksha Stotra)
- *Buddhimataamvarishtham*, the one who is most senior among intellectuals (appears in Rama Raksha Stotra)
- *Vaataatmajam*, the one who is the son of wind God (appears in Rama Raksha Stotra)
- *Vaanarayoothamukhyam*, the one who is the chief of vanara army (appears in Rama Raksha Stotra). Similar in meaning to - *Vaanaraanaamadheesham*.
- *Shreeraamdootam*, the one who is the messenger of Rama (appears in Rama Raksha Stotra).
- *Atulit Bal Dhaamam*, the one who is the repository of incomparable strength.
- *Hemshailaabh Deham*, the one whose body resembles a golden mountain.
- *Danujvan Krushanum*, the one who is the destroyer of forces of demons.
- *Gyaaninaam Agraganyam*, the one who is considered foremost among knowledgeable beings.
- *Sakal Gun Nidhaanam*, the one who is the repository of all the virtues and good qualities.
- *Raghupati Priya Bhaktam*, the one who is the dearest of all devotees to Lord Rama.
- *Sankat Mochan*, the one who liberates (*moca*) from dangers (*sankata*)[□]

In the 3rd chapter of Kishkindha Kaanda of Valmiki Ramayana,^[1] Rama describes many attributes of Hanuman's personality. Summarized as follows:

- Ablest sentence maker.
- Knower of all Vedas and Scriptures.
- Scholar in nine schools of grammars.
- Possessing faultless speech and facial features

Historical development

The word "Vrsakapi" or "Vrishakapi", later used as an epithet for Hanuman, is mentioned in Rigveda (X:96). Some writers, such as Nilakantha (author of *Mantra Ramayana*) believe that the Vrishakapi of Rigveda alludes to Hanuman. However, other scholars believe that Hanuman is not mentioned in the Vedic mythology: the "Vrsakapi" of Rigveda refers to another deity^[1] or is a common name for the monkeys.^[1]

F.E. Pargiter (1852-1927) theorized that Hanuman was a proto-Dravidian deity, and the name "Hanuman" was a Sanskritization of the Old Tamil word *Aan-mandhi* ("male monkey"). The Hindi writer Ray Govindchandra (1976) endorsed this view, and stated that the proto-Indo-Aryans must have invented a Sanskrit etymology for the deity's name, after they accepted Hanuman in their pantheon.^[1] Murray Emeneau disagrees with this theory, and states that the word *mandi*, as attested in Sangam literature, can refer only to a female monkey, and therefore, the word *ana-mandi* makes no semantic sense.^[1] Camille Bulcke, in his *Ramkatha: Utpatti Aur Vikas* ("The tale of Rama: its origin and development"), traces the origins of Hanuman worship to the pre-Aryan, pre-Dravidian aboriginal tribes of Central India.^[1] According to him, Valmiki's Ramayana was based on older tribal ballads.

Hanuman came to be regarded as an avatar (incarnation) of Shiva by the 10th century CE (this development possibly started as early as in the 8th century CE).^[1] Hanuman is mentioned as an avatar of Shiva or Rudra in the Sanskrit texts like *Mahabhagvata Purana*, *Skanda Purana*, *Brhaddharma Purana* and *Mahanataka* among others. This development might have been a result of the Shavite attempts to insert their ishta devata (cherished deity) in the Vaishnavite texts, which were gaining popularity.^[1] The 17th century Oriya work *Rasavinoda* by Divakrsnadasa goes on to mention that the three gods – Brahma, Vishnu and Shiva – combined to take the form of Hanuman.^[1]

Hanuman became more important in the medieval period, and came to be portrayed as the ideal devotee (bhakta) of Rama. His characterization as a lifelong brahmachari (celibate) was another important development during this period.^[1] The belief that Hanuman's celibacy is the source of his strength became popular among the wrestlers in India.^[1] The celibacy or *brahmacharya* aspect of Hanuman is not mentioned in the original Ramayana.^[1]

Birth and childhood



Murti of Hanuman and his mother Anjana, at the Anjani Mata temple, Chomu.

Hanuman was born to the humanoid creatures called the vanaras. His mother Anjana was an apsara who was born on earth as a female vanara due to a curse. She would be redeemed from this curse on her giving birth to a son. The Valmiki Ramayana states that his father Kesari was the son of Brihaspati and that Kesari also fought on Rama's side in the war against Ravana.^[2] Anjana and Kesari performed intense prayers to Shiva to get a child. Pleased with their devotion, Shiva granted them the boon they sought.^[3] Hanuman, in another interpretation, is the incarnation or reflection of Shiva himself.

Hanuman is often called the son of the deity Vayu; several different traditions account for the Vayu's role in Hanuman's birth. One story mentioned in Eknath's *Bhavartha Ramayana* (16th century CE) states that when Anjana was worshiping Shiva, the King Dasharatha of Ayodhya was also performing the ritual of Putrakama yagna in order to have children. As a result, he received some sacred pudding (payasam) to be shared by his three wives, leading to the births of Rama, Lakshmana, Bharata, and Shatrughna. By divine ordinance, a kite snatched a fragment of

that pudding and dropped it while flying over the forest where Anjana was engaged in worship. Vayu, the Hindu deity of the wind, delivered the falling pudding to the outstretched hands of Anjana, who consumed it. Hanuman was born to her as a result.^{[2][4]} Another tradition says that Anjana and her husband Kesari prayed Shiva for a child. By Shiva's direction, Vayu transferred his male energy to Anjana's womb. Accordingly, Hanuman is identified as the son of the Vayu.

Another story of Hanuman's origins is derived from the Vishnu Purana and Naradeya Purana. Narada, infatuated with a princess, went to his lord Vishnu, to make him look like Vishnu, so that the princess would garland him at swayamvara (husband-choosing ceremony). He asked for *hari mukh* (Hari is another name of Vishnu, and *mukh* means face). Vishnu instead bestowed him with the face of a vanara. Unaware of this, Narada went to the princess, who burst into laughter at the sight of his ape-like face before all the king's court. Narada, unable to bear the humiliation, cursed Vishnu, that Vishnu would one day be dependent upon a vanara. Vishnu replied that what he had done was for Narada's own good, as he would have undermined his own powers if he were to enter matrimony. Vishnu also noted that *Hari* has the dual Sanskrit meaning of *vanara*. Upon hearing this, Narada repented for cursing his idol. But Vishnu told him not repent as the curse would act as a boon, for it would lead to the birth of Hanuman, an avatar of Shiva, without whose help Rama (Vishnu's avatar) could not kill Ravana.

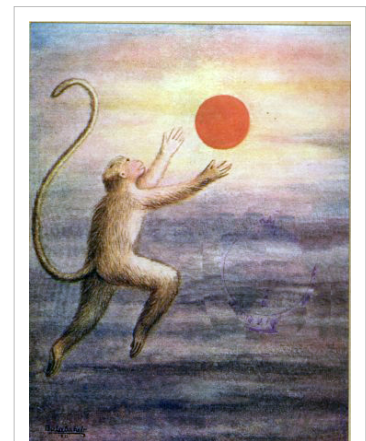
Birth place

Multiple places in India are claimed as the birthplace of Hanuman.

- According to one theory, Hanuman was born on 'Anjaneya Hill', in Hampi, Karnataka.^[5] This is located near the Risyamukha mountain on the banks of the Pampa, where Sugreeva and Rama are said to have met in Valmiki Ramayana's Kishkinda Kanda. There is a temple that marks the spot.
- It is also said that Kaithal, Haryana is the birthplace of Lord Hanumana and there is a temple constructed at that place known as "Anjani Tila" among the residents of Kaithal.
- Anjan, a small village about 18 km away from Gumla, houses "Anjan Dham", which is said to be the birthplace of Hanuman.^[6] The name of the village is derived from the name of the goddess Anjani, the mother of Hanuman. Aanjani Guha (cave), 4 km from the village, is believed to be the place where Anjani once lived. Many objects of archaeological importance obtained from this site are now held at the Patna Museum.
- The Anjaneri (or Anjneri) mountain, located 7 km from Trimbakeshwar in the Nasik district, is also claimed as the birthplace of Hanuman.^[7]
- According to Anjan Dham, Hanuman was born on Lakshka Hill near Sujangarh in Churu district, Rajasthan.^[8]
- A cave in a hill near Gokarna, one of the oldest temple towns of India, is also said to be the birthplace of Hanuman. This cave has had a Hanuman temple for a long time. Gokarna, situated in west coast of Karnataka, is known for Atma Linga of Shiva, installed by Ganapathi to save it from the hands of Ravana long before Ramayana days.

Childhood

As a child, believing the sun to be a ripe mango, Hanuman pursued it in order to eat it. Rahu, a Vedic planet corresponding to an eclipse, was at that time seeking out the sun as well, and he clashed with Hanuman. Hanuman thrashed Rahu and went to take sun in his abode.^[9] Rahu approached Indra, king of devas, and complained that a monkey child stopped him from taking on Sun, preventing the scheduled eclipse. This enraged Indra, who responded by throwing the Vajra (thunderbolt) at Hanuman, which struck his jaw. He fell back down to the earth and became unconscious. A permanent mark was left on his chin (हनु: *hanuḥ* "jaw" in Sanskrit), due to impact of Vajra, explaining his name.^{[2][10]} Upset over the attack, Hanuman's father figure Vayu deva (the deity of air) went into seclusion, withdrawing air along with. As living beings began to asphyxiate, Indra withdrew the effect of his thunderbolt. The devas then revived Hanuman and blessed him with multiple boons to appease Vayu.^[2]



Hanuman Mistakes the Sun for a Fruit by BSP Pratinidhi

Brahma gave Hanuman a boon that would protect him from the irrevocable Brahma's curse. Brahma also said: "Nobody will be able to kill you with any weapon in war." From Brahma he obtained the power of inducing fear in enemies, of destroying fear in friends, to be able to change his form at will and to be able to easily travel wherever he wished. From Shiva he obtained the boons of longevity, scriptural wisdom and ability to cross the ocean. Shiva assured safety of Hanuman with a band that would protect him for life. Indra blessed him that the Vajra weapon will no longer be effective on him and his body would become stronger than Vajra. Varuna blessed baby Hanuman with a boon that he would always be protected from water. Agni blessed him with immunity to burning by fire. Surya gave him two siddhis of yoga namely "laghima" and "garima", to be able to attain the smallest or to attain the biggest form. Yama, the God of Death blessed him healthy life and free from his weapon *danda*, thus death would not come to him. Kubera showered his blessings declaring that Hanuman would always remain happy and contented. Vishwakarma blessed him that Hanuman would be protected from all his

creations in the form of objects or weapons. Vayu also blessed him with more speed than he himself had. Kamadeva also blessed him that the sex will not be effective on him. So his name is also Bala Bramhachari.^[citation needed]

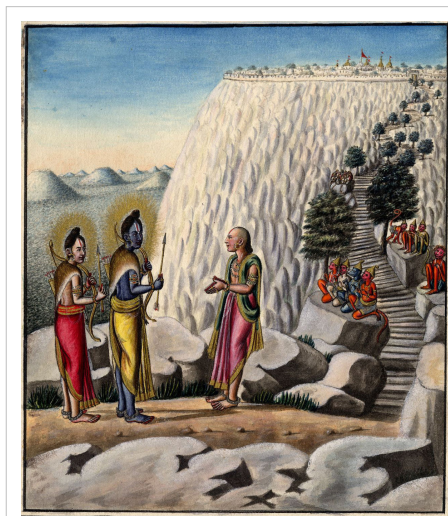
On ascertaining Surya to be an all-knowing teacher, Hanuman raised his body into an orbit around the sun and requested to Surya to accept him as a student. Surya refused and explained claiming that he always had to be on the move in his chariot, it would be impossible for Hanuman to learn well. Undeterred, Hanuman enlarged his form, with one leg on the eastern ranges and the other on the western ranges, and facing Surya again pleaded. Pleased by his persistence, Surya agreed. Hanuman then learned all of the latter's knowledge. When Hanuman then requested Surya to quote his "guru-dakshina" (teacher's fee), the latter refused, saying that the pleasure of teaching one as dedicated as him was the fee in itself. Hanuman insisted, whereupon Surya asked him to help his (Surya's) spiritual son Sugriva. Hanuman's choice of Surya as his teacher is said to signify Surya as a *Karma Saakshi*, an eternal witness of all deeds. Hanuman later became Sugriva's minister.^{[2][11]}

Hanuman was mischievous in his childhood, and sometimes teased the meditating sages in the forests by snatching their personal belongings and by disturbing their well-arranged articles of worship. Finding his antics unbearable, but realizing that Hanuman was but a child, (albeit invincible), the sages placed a mild curse on him by which he became unable to remember his own ability unless reminded by another person. The curse is highlighted in Kishkindha Kanda and Sundara Kanda, when Jambavantha reminds Hanuman of his abilities and encourages him to go and find Sita.^[2]

Adventures in Ramayana

The Sundara Kanda, the fifth book in the Ramayana, focuses on the adventures of Hanuman.

Meeting with Rama



Rāma and Lakṣmaṇa meeting Hanumān at Rishyamukha

Hanuman meets Rama during the Rama's 14-year exile.^[12] With his brother Lakshmana, Rama is searching for his wife Sita who had been abducted by Ravana. Their search brings them to the vicinity of the mountain Rishyamukha, where Sugriva, along with his followers and friends, are in hiding from his older brother Vali.

Having seen Rama and Lakshmana, Sugriva sends Hanuman to ascertain their identities. Hanuman approaches the two brothers in the guise of a brahmin. His first words to them are such that Rama says to Lakshmana that none could speak the way the brahmin did unless he or she had mastered the Vedas. He notes that there is no defect in the brahmin's countenance, eyes, forehead, brows, or any limb. He points out to Lakshmana that his accent is captivating, adding that even an enemy with sword drawn would be moved. He praises the disguised Hanuman further, saying that sure success awaited the king whose emissaries were as accomplished as he was.^[12]

When Rama introduces himself, the brahman identifies himself as Hanuman and falls prostrate before Rama, who embraces him warmly. Thereafter, Hanuman's life becomes interwoven with that of Rama. Hanuman then brings about friendship and alliance between Rama and Sugriva; Rama helps Sugriva regain his honour and makes him king of Kishkindha. Sugriva and his vanaras, most notably Hanuman, help Rama defeat Raavana and reunite with Sita.

In their search for Sita, a group of Vanaras reaches the southern seashore. Upon encountering the vast ocean, every vanara begins to lament his inability to jump across the water. Hanuman too is saddened at the possible failure of his mission, until the other vanaras and the wise bear Jambavantha begin to extol his virtues. Hanuman then recollects

his own powers, enlarges his body, and flies across the ocean. On his way, he encounters a mountain that rises from the sea, proclaims that it owed his father a debt, and asks him to rest a while before proceeding. Not wanting to waste any time, Hanuman thanks the mountain and carries on. He then encounters a sea-monster, Surasa, who challenges him to enter her mouth. When Hanuman outwits her, she admits that her challenge was merely a test of his courage. After killing Simhika, a rakshasa, he reaches Lanka.

Locating Sita

Hanuman reaches Lanka and marvels at its beauty. After he finds Sita in captivity in a garden, Hanuman reveals his identity to her, reassures her that Rama has been looking for her, and uplifts her spirits. He offers to carry her back to Rama, but she refuses his offer, saying it would be an insult to Rama as his honour is at stake. After meeting Sita, Hanuman begins to wreak havoc, gradually destroying the palaces and properties of Lanka. He kills many rakshasas, including Jambumali and Aksha Kumar. To subdue him, Ravana's son Indrajit uses the Brahmastra. Though immune to the effects of this weapon Hanuman, out of respect to Brahma, allows himself be bound. Deciding to use the opportunity to meet Ravana, and to assess the strength of Ravana's hordes, Hanuman allows the rakshasa warriors to parade him through the streets. He conveys Rama's message of warning and demands the safe return of Sita. He also informs Ravana that Rama would be willing to forgive him if he returns Sita honourably.

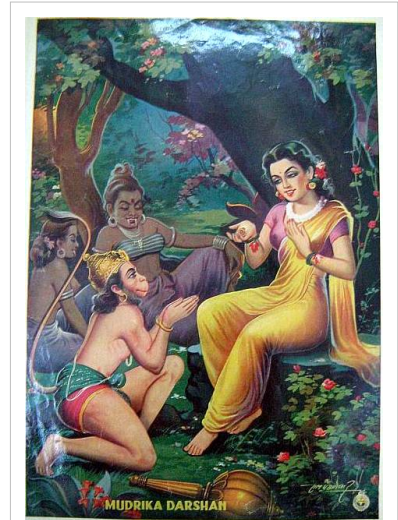
Enraged, Ravana orders Hanuman's execution, whereupon Ravana's brother Vibhishana intervenes, pointing out that it is against the rules of engagement to kill a messenger. Ravana then orders Hanuman's tail be lit afire. As Ravana's forces attempted to wrap cloth around his tail, Hanuman begins to lengthen it. After frustrating them for a while, he allows it to burn, then escapes from his captors, and with his tail on fire he burns down large parts of Lanka. After extinguishing his flaming tail in the sea, he returns to Rama.

Shapeshifting

In the *Ramayana* Hanuman changes shape several times. For example, while he searches for the kidnapped Sita in Ravana's palaces on Lanka, he contracts himself to the size of a cat, so that he will not be detected by the enemy. Later on, he takes on the size of a mountain, blazing with radiance, to show his true power to Sita.^[13]

Also he enlarges & immediately afterwards contracts his body to out-wit Sirsa, the she-demon, who blocked his path while crossing the sea to reach Lanka. Again, he turns his body microscopically small to enter Lanka before killing Lankini, the she-demon guarding the gates of Lanka.

He achieved this shape-shifting by the powers of two siddhis; *Anima* and *Garima* bestowed upon him in his childhood by Sun-God, Surya.



Hanuman finds Sita in the ashoka grove, and shows her Rama's ring

Lifting a mountain



Hanuman fetches the herb-bearing mountain, in a print from the Ravi Varma Press, 1910s

When Lakshmana is severely wounded during the battle against Ravana, Hanuman is sent to fetch the Sanjivani, a powerful life-restoring herb, from Dronagiri mountain in the Himalayas, to revive him. Ravana realises that if Lakshmana dies, a distraught Rama would probably give up, and so he dispatches the sorcerer Kalanemi to intercept Hanuman.^[14] Kalanemi, in the guise of a sage, deceives Hanuman, but Hanuman uncovers his plot with the help of an apsara, whom he rescues from her accursed state as a crocodile.^[14]

Ravana, upon learning that Kalanemi has been slain by Hanuman, summons Surya to rise before its appointed time because the physician Sushena had said that Lakshmana would perish if untreated by daybreak. Hanuman realizes the danger, however, and, becoming many times his normal size, detains the Sun God to prevent the break of day. He then resumes his search for the precious herb, but, when he finds himself unable to identify which herb it is, he lifts the entire mountain and delivers it to the battlefield in Lanka. Sushena then identifies and administers the herb, and Lakshmana is saved. Rama embraces Hanuman,

declaring him as dear to him as his own brother. Hanuman releases Surya from his grip, and asks forgiveness, as the Sun was also his Guru.

Hanuman was also called "langra veer"; *langra* in Hindi means limping and *veer* means "brave". The story behind Hanuman being called *langra* is as follows. He was injured when he was crossing the Ayodhya with the mountain in his hands. As he was crossing over Ayodhya, Bharat, Rama's young brother, saw him and assumed that some Rakshasa was taking this mountain to attack Ayodhya. Bharat then shot Hanuman with an arrow, which was engraved with Rama's name. Hanuman did not stop this arrow as it had Rama's name written on it, and it injured his leg. Hanuman landed and explained to Bharat that he was moving the mountain to save his own brother, Lakshmana. Bharat, very sorry, offered to fire an arrow to Lanka, which Hanuman could ride in order to reach his destination more easily. But Hanuman declined the offer, preferring to fly on his own, and he continued his journey with his injured leg.

Patala incident

In another incident during the war, Rama and Lakshmana are captured by the rakshasa Mahiravana (or Ahiravan), brother of Ravana, who held them captive in their palace in Patala (or Patalpuri)--the netherworld. Mahiravana keeps them as offerings to his deity. Searching for them, Hanuman reaches Patala, the gates of which are guarded by a young creature called Makardhwaja (known also as Makar-Dhwaja or Magar Dhwaja), who is part reptile and part Vanara.

The story of Makardhwaja's birth is said to be that when Hanuman extinguished his burning tail in the ocean, a drop of his sweat fell into the waters, eventually becoming Makardhwaja, who perceives Hanuman as his father. When Hanuman introduces himself to Makardhwaja, the latter asks his blessings, but fights him to fulfill the task of guarding the gate. Hanuman defeats and imprisons him to gain entry.

Upon entering Patala, Hanuman discovers that to kill Mahiravana, he must simultaneously extinguish five lamps burning in different directions. Hanuman assumes the Panchamukha or five-faced form of Sri Varaha facing north, Sri Narasimha facing south, Sri Garuda facing west, Sri Hayagriva facing the sky and his own facing the east, and blows out the lamps. Hanuman then rescues Rama and Lakshmana. Afterwards, Rama asks Hanuman to crown Makardhwaja king of Patala. Hanuman then instructs Makardhwaja to rule Patala with justice and wisdom.

To date Chandraloak Devpuri mandir is located at Dugana a small village 17 km from Laharpur, Sitapur district, Uttar Pradesh. A divine place where Chakleswar Mahadev situated.

Honours

Shortly after he is crowned Emperor upon his return to Ayodhya, Rama decides to ceremoniously reward all his well-wishers. At a grand ceremony in his court, all his friends and allies take turns being honoured at the throne. Hanuman approaches without desiring a reward. Seeing Hanuman come up to him, an emotionally overwhelmed Rama embraces him warmly, declaring that he could never adequately honour or repay Hanuman for the help and services he received from the noble Vanara. Sita, however, insists that Hanuman deserved honour more than anyone else, and Sita gives him a necklace of precious stones adorning her neck.

When he receives it, Hanuman immediately takes it apart, and peers into each stone. Taken aback, many of those present demand to know why he is destroying the precious gift. Hanuman answers that he was looking into the stones to make sure that Rama and Sita are in them, because if they are not, the necklace is of no value to him. At this, a few mock Hanuman, saying his reverence and love for Rama and Sita could not possibly be as deep as he implies. In response, Hanuman tears his chest open, and everyone is stunned to see Rama and Sita literally in his heart.



Hanuman showing Rama in His heart

Hanuman Ramayana



Hanuman beheads Trisiras-from The Freer Ramayana

After the victory of Rama over Ravana, Hanuman went to the Himalayas to continue his worship of the Lord. There he scripted a version of the Ramayana on the Himalayan mountains using his nails, recording every detail of Rama's deeds. When Maharishi Valmiki visited him to show him his own version of the Ramayana, he saw Hanuman's version and became very disappointed.

When Hanuman asked Valmiki the cause of his sorrow, the sage said that his version, which he had created very laboriously, was no match for the splendour of Hanuman's, and would therefore go ignored. At this, Hanuman discarded his own version, which is called the *Hanumad Ramayana*. Maharishi Valmiki was so taken aback that he said he would take another birth to sing the glory of Hanuman which he had understated in his version.

Later, one tablet is said to have floated ashore during the period of Mahakavi Kalidasa, and hung at a public place to be deciphered by scholars. Kalidasa is said to have deciphered it and recognised that it was from the Hanumad Ramayana recorded by Hanuman in an extinct script, and considered himself very fortunate to see at least one pada of the stanza.

After the Ramayana war

After the war, and after reigning for several years, the time arrived for Rama to depart to his supreme abode Vaikuntha. Many of Rama's entourage, including Sugriva, decided to depart with him. Hanuman, however, requested from Rama that he will remain on earth as long as Rama's name was venerated by people. Sita accorded Hanuman that desire, and granted that his image would be installed at various public places, so he could listen to people chanting Rama's name. He is one of the immortals (Chiranjivi) of Hinduism.^[15]

Mahabharata

Hanuman is also considered to be the brother of Bhima, on the basis of their having the same father, Vayu. During the Pandavas' exile, he appears disguised as a weak and aged monkey to Bhima in order to subdue his arrogance. Bhima enters a field where Hanuman is lying with his tail blocking the way. Bhima, unaware of his identity, tells him to move it out of the way. Hanuman, incognito, refuses. Bhima then tries to move the tail himself but he is unable, despite his great strength. Realising he is no ordinary monkey, he inquires as to Hanuman's identity, which is then revealed. At Bhima's request, Hanuman is also said to have enlarged himself to demonstrate the proportions he had assumed in his crossing of the sea as he journeyed to Lanka and also said that when the war came, he would be there to protect the Pandavas.

During the great battle of Kurukshetra, Arjuna entered the battlefield with a flag displaying Hanuman on his chariot.^[15] The incident that led to this was an earlier encounter between Hanuman and Arjuna, wherein Hanuman appeared as a small talking monkey before Arjuna at Rameshwaram, where Rama had built the great bridge to cross over to Lanka to rescue Sita. Upon Arjuna's wondering aloud at Rama's taking the help of monkeys rather than building a bridge of arrows, Hanuman challenged him to build a bridge capable of bearing him alone; Arjuna, unaware of the vanara's true identity, accepted. Hanuman then proceeded to repeatedly destroy the bridges made by Arjuna, who decided to take his own life. Vishnu then appeared before them both after originally coming in the form of a tortoise, chiding Arjuna for his vanity and Hanuman for making Arjuna feel incompetent. As an act of penitence, Hanuman decided to help Arjuna by stabilizing and strengthening his chariot during the imminent great battle. After, the battle of Kurukshetra was over, Krishna asked Arjuna, that today you step down the chariot before me. After Arjuna got down, Krishna followed him and thanked Hanuman for staying with them during the whole fight in the form of a flag on the chariot. Hanuman came in his original form, bowed to Krishna and left the flag, flying away into the sky. As soon as he left the flag, the chariot began to burn and turned into ashes. Arjuna was shocked to see this, then Krishna told Arjuna, that the only reason his chariot was still standing was because of the presence of Himself and Hanuman, otherwise, it would have burnt many days ago due to effects of celestial weapons thrown at it in the war.

According to legend, Hanuman is one of the four people to have heard the Bhagwad Gita from Krishna and seen his Vishvarupa (universal) form, the other three being Arjuna, Sanjaya and Barbarika, son of Ghatotkacha.

Other texts

Apart from Ramayana and Mahabharata, Hanuman is mentioned in several other texts. Some of these stories add to his adventures mentioned in the earlier epics, while others tell alternative stories of his life.

Paumacariya (also known as *Pauma Chariu* or *Padmacharit*), the Jain version of Ramayana written by Vimalasuri, mentions Hanuman as a Vidyadhara (a supernatural being), who is the son of Pavangati and Anjana Sundari. Anjana gives birth to Hanuman in a forest cave, after being banished by her in-laws. Her maternal uncle rescues her from the forest; while boarding his vimana, Anjana accidentally drops her baby on a rock. However, the baby remains uninjured while the rock is shattered. The baby is raised in Hanuruha, his great uncle's island kingdom, from which Hanuman gets his name. In this version of Ramayana, Hanuman is not a celibate. He marries princess Anangakusuma, the daughter of Kharadushana and Ravana's sister Chandranakha. Ravana also presents Hanuman one of his nieces as a second wife. After becoming an ally of Sugriva, Hanuman acquires a hundred more wives. Hanuman is originally enraged at Rama for murdering his father-in-law Kharadushana. However, he becomes a supporter of Rama after meeting him and learning about Sita's kidnapping by Ravana. He goes to Lanka on Rama's behalf, but is unable to convince Ravana to surrender. Ultimately, he joins Rama in the war against Ravana and performs several heroic deeds. After the victory and subsequent celebrations, both Rama and Hanuman become Jains and achieve salvation.[□] Later Jain texts such as *Uttarapurana* (9th century CE) by Gunabhadra and *Anjana-Pavananjaya* (12th century CE) repeat the same story with some modifications.

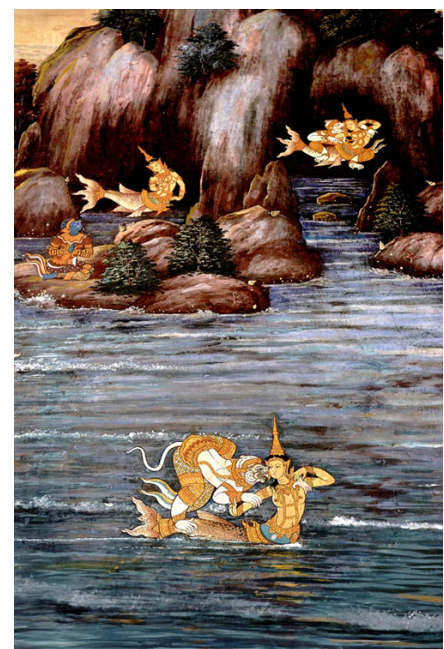
Brahma Purana mentions that the vanaras built several Shiva lingams in Kishkindha. After his return to Ayodhya, Rama asks Hanuman to destroy these lingams, as they are no longer required. However, when Hanuman is unable to uproot these lingams, Rama orders them to worshipped permanently. The *Skanda Purana* mentions a variant of this story, which happens in Rameswaram.[□] The *Narada Purana* describes Hanuman as a master of vocal music, and as an embodiment of the combined power of Shiva and Vishnu.

The 16th-century Indian poet Tulsidas wrote *Hanuman Chalisa*, a devotional song dedicated to Hanuman. He claimed to have visions where he met face to face with Hanuman. Based on these meetings, he wrote *Ramcharitmanas*, an Awadhi language version of Ramayana.[□] The Sankat Mochan Hanuman Temple (Varanasi) is said to be located on the spot where Tulsidas had these visions. The works of Tulsidas played an important role in increasing the popularity of Hanuman worship in North India.

Another legend mentions that Hanuman, also called Launkra Bir, was at the guard of cave entrance, where Vaishno Devi was meditating for nine months, before she came out of cave. There is a stream called *Ban Ganga* (*Ban* literally means an arrow), where Devi used her arrow to take out a stream of water from the hill, to quench the thirst of Hanuman, when he became thirsty. Hanuman also fought with Bhairav before Vaishno Devi asked him to leave



Javanese wayang representation of Hanuman.



Hanuman is characterized as a celibate in most Indian texts. However, in the Thai *Ramakien*, Hanuman falls in love with the pretty mermaid Suvannamaccha[□]

Bhairav to her.^[citation needed]

Durga Chalisa mentions that Hanuman leads the procession of the ferocious lion-riding Bhavani, who holds a sword and cupel in the hands, even Kala flees in panic when he sees you Durga in this form of Kali.^[citation needed]

The non-Indian versions of Ramayana, such as the Thai *Ramakien*, mention that Hanuman had relationships with multiple women, including Svayamprabha, Benjakaya (Vibhisana's daughter), Suvannamaccha and even Ravana's wife Mandodari.^[1] According to these versions of the Ramayana, Macchanu is son of Hanuman borne by Suvannamaccha, daughter of Ravana.^{[16][17][18]} The Jain text *Paumacariya* also mentions that Hanuman married Lankasundari, the daughter of Lanka's chief defender Bajramukha.^[1] Another legend says that a demigod named Matsyaraja (also known as Makardhwaja or Matsyagarbha) claimed to be his son. Matsyaraja's birth is explained as follows: a fish (*matsya*) was impregnated by the drops of Hanuman's sweat, while he was bathing in the ocean.^[1]

Prophecy and legacy

A number of religious leaders have claimed to have seen Hanuman over the course of the centuries, notably Madhvacharya (13th century CE), Tulsidas (16th century), Samarth Ramdas (17th century), Raghavendra Swami (17th century) and Swami Ramdas (20th century).

Swaminarayan, founder of the Hindu Swaminarayan sects (including BAPS), holds that other than worship of God through the Narayana Kavacha, Hanuman is the only deity who may be worshiped in the event of trouble by evil spirits.

Others have also asserted his presence wherever the Ramayana is read.^[19]

अमलकमलवर्णं प्रज्ज्वलत्पावकाकर्षं सरसजिनिभिवक्त्रं सर्वदा सुप्रसन्नम् ।

पटुतरघनगात्रं कुण्डलालङ्कृताङ्गं रणजयकरवालं वानरेशं नमामि ॥

यत्र यत्र रघुनाथकीर्तनं तत्र तत्र कृतमस्तकाञ्जलम् ।

बाष्पवारपिरप्पूरणलोचनं मारुतिं नमत राक्षसान्तकम् ॥

yatra yatra raghunāthakīrtanaṃ tatra tatra kṛta mastakāñjalim ।

bāṣpavāripiripūrṇalocaṇaṃ mārutiṃ namata rākṣasāntakam ॥



Hanuman as depicted in Yakshagana, popular folk art of Karnataka

“Bow down to Hanumān, who is the slayer of demons, and who is present with head bowed and eyes full of flowing tears wherever the fame of Rāma is sung.”

This can be found in other texts such as the *Vinaya Patrika* by Tulsidas and the *Mahabharata*, and in other texts with only slight variation in language. During the readings of the *Ramayana* (Ramayanpath), a special puja and space (asan) are reserved for Hanuman.

Temples

Hanuman is worshipped by villagers as a boundary guardian, by Shaiva ascetics as a *Yogi*, and by wrestlers for his strength.^[20] There are numerous temples for Hanuman, and his images are usually installed at all temples where images of avatars of Vishnu are installed. Hanuman temples are believed to keep the area and surroundings free of rakshasas (demons) and other evil beings. Hanuman idols are found on mountain roads because it is believed that he protects people from accidents.

Jakhu temple is a famous temple at Shimla, the capital of Himachal Pradesh. The word "Jakhu" is derived from "Yaku"/"Yaksha". The hill is the legendary abode of Yaksha, Kinners Nagas and Asuras. The temple was founded on a plain where, according to legend, Hanuman's sudden landing flattened a hill. A 108-foot (33-metre) statue of Hanuman has been erected at the top of the 8,500-foot (2,591-metre) tall Jakhu Hill, the highest point in Shimla.^[21]

According to the *Ramayana*, during the battle between Lord Rama and Ravana at Lanka, Lakshmana, brother of Lord Rama, was mortally wounded by an arrow. To save his life, Hanuman journeyed to the Himalayas to retrieve the Sanjeevani herb. En route, he encountered a meditating sage on Jakhu mountain; as he paused to inquire about the herb, Hanuman's landing on the mountain compressed the earth, changing the shape of the mountain to its present state. In his haste to depart, Hanuman is said to have left his friends behind, and they are said to continue to roam the area even today. A temple honoring Lord Hanuman was constructed by the Jakhu sage.

The oldest known independent Hanuman statue is the one at Khajuraho, which has an inscription dated Sam. 940 (AD 883) mentioning that it was erected by Gahil's son Gollak.^{[22][23]}

Sankat Mochan Shri Hanuman Mandir, located in the Punjab town of Phillaur is one of the popular temples of Hanuman. Sankat Mochan Hanuman Temple, Varanasi, believed to be built by Tulsidas, is second most popular temple in the city.

Namakkal Anjaneyar temple is located in the town of Namakkal, Tamil Nadu. There is an 18-feet idol of Sri Hanuman in the temple facing east, worshipping Sri Lakshmi Narasimha Swami (one of the avatar of god Vishnu) in this temple. Anjenayar idol is Swayambu, keep growing in height thus, temple has no roof enclosing.



A Hanuman langur sitting next to a *Hanuman* statue, near Arbuda Devi Temple, Mount Abu, Rajasthan



A temple to Hanuman near Nuwara Eliya in Sri Lanka



The tallest Hanuman, 85 feet Murti outside of India, located in Trinidad and Tobago



36 Ft Single Stone Hanuman statue at Mounagiri Global Trust, Anantapur District, Andhrapradesh, India.



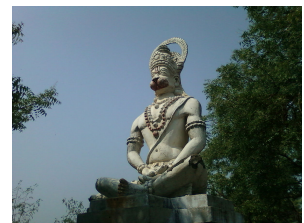
Hanuman statue at Paritala



The Kashtbanjan Hanuman idol at Shri Hanuman Mandir, Sarangpur is one of the temple noted for getting rid of evil spirits.



Shri Bhaktha Anjaneyar



Lord Hanuman statue at Tagarapuvalasa in Visakhapatnam District, Andhra Pradesh

Sholinghur Sri Yoga Narasimha swami temple and Sri Yoga Anjaneyar temple, located in Sholinghur, a town which is about 30 km from Arakkonam of Vellore District. Sri yoga Anjaneyar temple located over small hill containing 480 steps from ground. Lord Anjaneyar with Sathurpujam (sathur=four, pujam=arms) Sri Sangu and Sri Chakaram 2 hands and Jabba Malai and Jaba Shankaram in other two respectively facing Sri yoga Narasimha swami and Yoga Amurthavalli Thayar present over hill(periya malai= big hill)with 1305 steps from ground. Sholinghur shetram one among 108 divya desams also one of most famous temple of our Lord Anjaneya.

Ragigudda Anjaneya temple is a Hanuman temple located in JP Nagar Bangalore. The temple is located on a hillock. The Hanuman temple at Nerul, Navi Mumbai, Maharashtra, India is situated inside SIES complex. The Hanuman idol is 33 feet (10 m) tall and is installed on a pedestal of height 12 feet (4 m), bringing the total height to 45 feet (14 m). In the picture shown, Hanuman has silver coverings (Silver Kavasam). The 33 feet Hanuman idol is carved out of single granite stone. This is the tallest single granite stone Hanuman idol in India as per the temple.

Similarly, a 32 feet (10 m) idol of Sri Anjaneyar was entrenched in 1989 at Nanganallur in Chennai, India. The distinguishing factor of the idol is that it was molded out of a single rock.

An 85-foot (26 m) *Karya Siddhi Hanuman* statue was installed at Carapichaima in Trinidad and Tobago, by Avadhoota Dattapeetham's Pontiff Ganapathy Sachchidananda. It is the tallest in the Western hemisphere and second tallest in the world. One has also built a Karya Siddhi Hanuman Temple in Frisco, Texas in the U.S.

The tallest Hanuman statue is the Veera Abhaya Anjaneya Hanuman Swami, standing 135 feet tall at Paritala 240 km from Hyderabad in Andhra Pradesh, installed in 2003.^[24]

The image of Hanuman is said to have come alive and moved when installed at the Shri Hanuman Mandir, Sarangpur. The temple is noted for getting rid of evil spirits.^[25]

Suchindram temple is a pious place lying about 14 km from Kanyakumari, Tamil Nadu. The temple is famous for its 18 feet tall Hanuman idol. This idol is decorated fully with butter (Vennai kappu in Tamil) and Sandalwood paste (Chandana kappu in Tamil). This is being done by the devotees for fulfillment of their wishes. Further, garland prepared out of Vada is one of the offerings to the deity.

In Rajasthan, Hanuman Temples at Mehendipur Balaji in Dausa district (80 km from Jaipur) and Salasar dhaam in Churu district (160 km from Jaipur) attract a large number of devotees from all over India. [{Chandraloak Devpuri Balaji}] is located in Dugana 17 km from Laharpur district-sitapur, Uttar Pradesh

Shri Bhaktha Anjaneyar Temple is located in Vedasandur, Dindigul, Tamil Nadu.

Kaviyoor is a small village about 5–6 km from the town of Thiruvalla, Kerala. The Kaviyoor Mahadevar Temple here is about 100 years old and the Hanuman temple inside the Shiva temple is considered as very auspicious by devotees. Hanuman idol consecrated here is made of Panchaloha and is depicting him telling the story of Ramayana to Sita in the Asoka Vana.

Worship

Some of the prayers, songs, mantras, shlokas, devoted to Hanuman include *Hanuman Chalisa*, *Bajranga Baan*, *Maruti Stotam*, *Anjaneya Dandakam*, *Vadvanal Stotam*, *Hanuman Sathhika*, *Hanuman Bahuk*, *Hanuman Dwadesha*, *Bhimrupi Stotam*, *Sundara Kanda*, *Maruti Gayatri Mantra*, *Hanumansahasranam stotra* (Stotra of thousand names of Hanuman), *Ek-mukhi Hanuman Raksha Kavacham*, *Pancha-mukhi Hanuman Raksha Kavacham* and *Sapta-mukhi Hanuman Raksha Kavacham*.

"Rama Raksha Stotam", the Sanskrit Stotra, a Shield of Rama has lines devoted to Hanuman, saying, whoever, reads this, will be protected by Hanuman.

Panchamukha Hanuman



A terracotta sculpture of Panchamukha Hanuman

Hanuman assumed Panchamukha or five-faced form to kill Ahiravana, a powerful rakshasa black-magician and practitioner of the dark arts during the Ramayana war. Ahiravana, brother of Ravana, had taken Lord Rama and Lakshmana to netherworld as captive, and the only way to kill him was to extinguish five lamps burning in different directions, all at the same instant. Hanuman assumed His Panchamukha form and accomplished the task, thus killing the rakshasa, and freeing Rama and Lakshmana.

Face	Direction	Significance
Sri Hanuman (Original)	East	This face removes all blemishes of sin and confers purity of mind.
Narasimha	South	Removes fear of enemies and confers victory. Narasimha is the Lion-Man avatar of Lord Vishnu, who took the form to protect his devotee from evil. Hanuman may have had this face during the burning of Lanka and fighting in the war.
Garuda	West	Drives away evil spells, black magic influences, negative spirits and removes all poisonous effects in one's body. Garuda is Lord Vishnu's vehicle, this bird knows the secrets of death and the beyond. The Garuda Purana is a Hindu text based on this knowledge.
Varaha	North	Wards off the troubles caused by bad influences of the planets and confers all eight types prosperity (<i>Ashta Aishwarya</i>). Varaha is another Lord Vishnu avatar, he took this form and dug up land, Hanuman may have had this face whilst collecting the Sanjeev mountain.
Hayagriva	Upwards	(<i>Urddha Mukha</i>) face confers knowledge, victory, good wife and progeny.

This form of Hanuman is very popular, and is also known as Panchamukha Anjaneya and Panchamukhi Anjaneya. (*Anjaneya*, which means "son of Anjana", is another name of Hanuman). These faces show there is nothing in the world which does not come under any the influence of any of the five faces, symbolic of his all around security to all devotees. This also signifies vigilance and control over the five directions - north, south, east, west and the upward direction/zenith.

There are five ways of prayer, Naman, Smaran, Keerthanam, Yachanam and Arpanam. The five faces depict these five forms. Lord Hanuman always used to Naman, Smaran and Keerthanam of Lord Sri Rama. He totally surrendered (Arpanam) to his Master Sri Rama. He also begged (yachanam) Sri Rama to bless him the undivided love.

The weapons are a parashu, a Khanda, a chakra, a dhaalam, a gada, a trishula, a kumbha, a Katar, a plate filled with blood and again a big Gada.

Chitrakoot in Central India is claimed to be the resting place of Hanuman. The Hanuman Dhara Temple is situated on the peak of mountain where there is natural rock formation image of Shri Hanuman inside the cave and a natural stream of water falling on the tail. It is believed that after the coronation of Lord Rama, Hanuman requested for a permanent place to settle in the Kingdom of Lord Rama, where his Injury of burns on his tails will be cured. Lord

Rama, then with his arrow, spurred a stream of water on the tip of mountain and asked Hanuman to rest there with water of the stream falling on his tail to cool down burning sensation in his tail. The access to the cave temple is through stairs starting from bottom of the mountain to its top. It takes roughly 30 to 40 minutes to reach the temple. Over time the temple has gained a new name, namely Hanuman Dhara.^[citation needed]

Sri Panchamukha Anjaneya Swami was the main deity of Sri Raghavendra Swami. The where he meditated ^[26] on this five-faced form of Hanuman is now known as Panchamukhi, wherein a temple for him has been built. There is also a shrine for Panchamukha Anjaneya Swami at Kumbakonam in Tamil Nadu, India. A 40 feet (12 m) tall monolithic green granite *murti* of Sri Panchamukha Hanuman has been installed in Thiruvallur, also in Tamil Nadu. This place was known as Rudravanam in olden times when many saints and seers had blessed this place with their presence. The Panchamukha Hanuman Ashram itself was established by a saint called Venkatesa Battar.^[citation needed] A four foot image of Panchmukha Hanuman has been consecrated West of Lusaka, Zambia in Oye Kapi farm.

Relation with Shani

Part of a series on	
Vaishnavism	
Religion	
Hinduism	
Supreme Deity	
<div><ul style="list-style-type: none"></div>	<div>Vishnu Krishna Rama</div>
Important deities	

Dashavatara	
•	Matsya
•	Kurma
•	Varaha
•	Narasimha
•	Vamana
•	Parasurama
•	Rama
•	Krishna
•	Balarama/Buddha
•	Kalki
Other Avatars	
•	Mohini
•	Nara-Narayana
•	Hayagriva
Related	
•	Lakshmi
•	Sita
•	Hanuman
•	Shesha
Texts	
•	Vedas
•	Upanishads
•	Bhagavad Gita
•	Divya Prabandha
•	Ramcharitmanas
Puranas	
•	Vishnu
•	Bhagavata
•	Naradeya
•	Garuda
•	Padma
•	Agni
Sampradayas	
•	Sri (Vishishtadvaita)
•	Brahma (Dvaita, Acintyabhedabheda)
•	Rudra (Shuddhadvaita)
•	Nimbarka (Dvaitadvaita)
Philosopher-Acharyas	
•	Nammalvar
•	Yamunacharya
•	Ramanuja
•	Madhva
•	Chaitanya
•	Vallabha
•	Srimanta Sankardev
•	Srimanta Madhavdev
•	Nimbarka
•	Pillai Lokacharya
•	Prabhupada
•	Vedanta Desika
•	Manavala Mamunigal

Related traditions	
•	Bhagavatism
•	ISKCON
•	Swaminarayan
•	Ekasarana
•	Pranami
•	Ramanandi
•	Vaikhanasas
 Hinduism portal	

In Hinduism, Hanuman is one of the few deities not afflicted by Shani.^[27] Hanuman is the one of the deities in Hindu religion, over whom Shani could not cast his spell. Shani could not overcome Hanuman and as such people worship Hanuman to get rid of malefic effects of Shani.

In the Ramayana, Hanuman is said to have rescued Shani, from the clutches of Ravana.^[1]

In gratitude, Shani promised Hanuman that those who prayed him (Hanuman) would be rescued from the painful effects of Saturn, which in Hindu astrology, is said to produce malefic effects on one's life when one is afflicted "negatively" with Saturn.^[1]

Another version of the encounter between Lord Hanuman and Shani Bhagavan is that the latter once climbed on to Lord Hanuman's shoulder, implying that he (Hanuman) was coming under the effects of the influence of Shani. At this, Hanuman assumed a large size, and Shani was caught painfully between Hanuman's shoulders and the ceiling of the room they were in. As the pain was unbearable, Shani requested Hanuman to release him, promising that he (Shani) would moderate the malefic effects of his influence on a person praying to Hanuman. Hanuman released Shani thereafter.^[28]

In the verse with a thousand Names of Hanuman the *Hanumansahasranam stotra*, Shani is one of the Names of Hanuman. In some regions of India, Hanuman is also seen sporting an iron whip akin to Shani.

Hanuman and negative energies

Hanuman is worshiped also to get rid or win over demons (like daitya, danava), demi-gods (like Yaksha, kinnara, Gandharvas, Nāga-Nāginī), evil spirits (like Bhutam, Preta, Pishacha, Churela, Vetala, Brahmrakshasa) and other powerful negative energies (like Dakini, Shakini, Kakini, Kamini), which find their mention in Hinduism.^{[29][30][31][32]}

Notes

- [2] Encyclopaedic Dictionary of Puranas: (A-C) ; 2.(D-H) ; 3.(I-L) ; 4.(M-R) ; 5.(S-Z) ([http://books.google.co.in/books?id=nmmkM0fVS-cC&dq=bibliogroup:"Encyclopaedic+Dictionary+of+Purāṇas"&source=gbs_navlinks_s](http://books.google.co.in/books?id=nmmkM0fVS-cC&dq=bibliogroup:)), pp=628-631, Swami Parmeshwaranand, Sarup & Sons, 2001, ISBN 81-7625-226-3, ISBN 978-81-7625-226-3
- [3] Sri Ramakrishna Math (1985) "Hanuman Chalisa" p. 5
- [4] Sri Ramakrishna Math (1985) "Hanuman Chalisa" pp. 5-6
- [6] Gumla block (<http://gumla.nic.in/gumla-blk.html>), Official website of the Gumla District
- [9] Sri Ramakrishna Math (1985) "Hanuman Chalisa" p. 6
- [10] Sri Ramakrishna Math (1985) "Hanuman Chalisa" p. 7
- [11] Sri Ramakrishna Math (1985) "Hanuman Chalisa" p. 7
- [12] Sri Ramakrishna Math (1985) "Hanuman Chalisa" p. 8
- [13] Goldman, Robert P. (Introduction, translation and annotation) (1996). *The Ramayana of Valmiki: An Epic of Ancient India, Volume V: Sundarakanda* (<http://books.google.com/books?id=sFmsrEszbxgC>). Princeton University Press, New Jersey. 0691066620. pp. 45-47.
- [14] Lutgendorf, Philip. *Hanuman's tale: the messages of a divine monkey*. 2007, page 147
- [15] Sri Ramakrishna Math (1985) "Hanuman Chalisa" p. 9
- [19] Hanuman (<http://www.hindupedia.com/en/Hanuman>), Hindupedia, the Hindu Encyclopedia
- [20] Claus (2003)

- [21] *The Indian Express*, Chandigarh, Tuesday, November 2, 2010, p. 5.
- [22] Reports of a Tour in Bundelkhand and Rewa in 1883-84, and of a Tour in Rewa, Bundelkhand, Malwa, and Gwalior, in 1884-85, Alexander Cunningham, 1885
- [23] Hanuman's tale: the messages of a divine monkey, Philip Lutgendorf, Oxford University Press US, 2007
- [24] Hanuman's tale: the messages of a divine monkey, Philip Lutgendorf, 2007
- [25] Page 128
- [26] <http://en.wikipedia.org/wiki/Ganadhallplace>
- [27] (<http://spirituality.indiatimes.com/articleshow/1041035742.cms>) according to scriptures Shani declared that any one who worshipped Lord Hanuman would not be affected by the evil effect of the planet-Source-spirituality.indiatimes.com
- [28] (http://books.google.co.in/books?id=4ok0t6cs3BAC&printsec=frontcover&dq=Gods+and+Goddesses+of+India+Published+by+www.Diamondpocketbooks.com&source=bl&ots=bg1tUoRo__&sig=Sc1N8JK9ixf2sAX4PUToRORxulbY&hl=en&ei=EKK6TP2CJpCFrAeI9aC3CA&sa=X&oi=book_result&ct=result&resnum=6&ved=0CCcQ6AEwBQ#v=snippet&q=shani+hanuman&f=false) Shani & Hanuman-Source Google Books-Gods and goddesses of India By Kailash Nath Seth, B. K. Chaturvedi
- [29] Vichitra veer hanuman mantra-Maruti stotram ...*prakata vikrama veera* [[*daitya* (<http://shatpathbrahmin.in/?p=34>)] Danava yaksha graha bandhnaya bhutam graha bandhanaya preta grah bandhnaya pishacha graha bandhnaye shakini dakini graha bandhaya kakini kamini graha bandhnaya brahama graha bandhnaya brahmarakshasa graha bandhnaya...]
- [30] Lord Hanuman is the God of valour power, wisdom and great renown. The devotees believe that Hanuman dispels all fears and all spirits. All ailments caused by Ghosts, spirits, Goblins, Ghouls, Malignant, super natural powers such as Shakini, Dakini, Pishachini etc. Therefore, they propitiate the Lord for their own protection and the protection of their family. (<http://www.devasthan.rajasthan.gov.in/images/Alwar/pandupolji.htm>)
- [31] Panchamukhi Hanuman Kavachama (<http://stotraratna.awardspace.com/stotra/Hanuman/h13.pdf>)
- [32] Saptamukhi Hanuman Kavacham (<http://stotraratna.awardspace.com/stotra/Hanuman/h14.pdf>)

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- *The Ramayana* Smt. Kamala Subramaniam. Published by Bharatiya Vidya Bhavan (1995). ISBN 81-7276-406-5
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- <http://srihanumanvishayasarvasvam.blogspot.in/>
- www.jayahanumanji.com

Further reading

- Vanamali, Mataji Devi (2010). *Hanuman: The Devotion and Power of the Monkey God* (<http://books.google.com/books?id=j5qFlxXSS48C>) Inner Traditions, USA. ISBN 1-59477-337-8.

External links

- Lord Hanuman (<http://www.dlshq.org/religions/hanuman.htm>) by Swami Sivananda
- The life of Hanuman (http://www.sanatansociety.org/indian_epics_and_stories/the_life_of_hanuman.htm)

Kripa

Not to be confused with "Kripa" (Kṛpā), a female given name.

Kripa (Kṛpa in IAST transliteration), also known as **Kripacharya** or **Krupacharya** is an important character in the Mahābhārata, one of the seven Chiranjivin (the "immortals" who are to remain alive throughout the present age, the Kali Yuga).

He was the son of Shardwan and Janapadi, born in a particularly extraordinary manner (see below).

Birth

Gautama Maharishi had a grandson called Shardwan (or Sharadvan). Shardwan was born with arrows, making clear he was a born archer.

From his early childhood, he was more interested in archery than in the study of the Vedas. He meditated and attained the art of all types of warfare. He was such a great archer that no one could defeat him.

This created panic amongst the gods. Especially Indra, the King of the Gods, felt the most threatened. He then sent a beautiful Apsara (divine nymph) from the Heaven to distract the celibate saint. The nymph, called Janapadi, came to the saint and tried to seduce him in various ways.

Shardwan was distracted and the sight of such a beautiful woman made him lose control. As he was a great saint, he still managed to resist the temptation and controlled his desires. But his concentration was lost, and he dropped his bow and arrows. His semen fell on some weeds by the wayside, dividing the weeds into two - from which a boy and a girl were born. The saint himself left the hermitage and his bow and arrow and went to the forest for penance.

Coincidentally, King Shantanu, the great-grandfather of the Pandavas, was crossing from there and saw the children by the wayside. One look at them was enough for him to realize that they were the children of a great Brahmin archer. He named them Kripa and Kripa and decided to take them back with him to his palace.

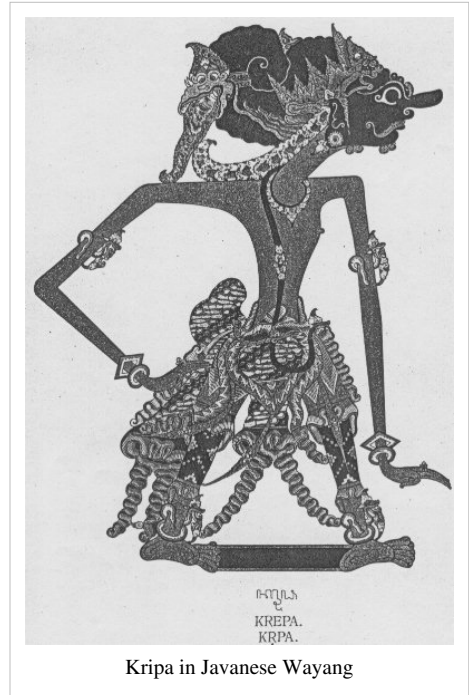
Life

When Shardwan came to know of these children he came to the palace, revealed their identity and performed the various rituals which are performed for the children of Brahmins. He also taught the children archery, Vedas and other Shashtras and the secrets of the Universe.

The children grew up to become experts in the art of warfare. The boy Kripa, who came to be known as Kripacharya, was now assigned the task of teaching the young princes all about warfare.

On growing up Kripa was the chief priest at the court of Hastinapura. His twin sister Kripa married Drona, the weapons master to the court - who, like her and her brother, had not been gestated in a womb, but outside the human body.

He fought in the great battle of Kurukshetra for the Kaurava side. Afterwards, he was appointed to be the teacher and preceptor of Parikshit, the grandson of Arjuna.



Kripa in Javanese Wayang




Kripa fights with Shikhandi.

As noted in sloka given below, he is one of the seven Chiranjivin (the "immortals" who are to remain alive throughout the present age, the Kali Yuga).

अश्वत्थामाबलरिव्यासोहनुमाश्च

वभीषणः कृपश्चपरशुरामश्च सप्तैतेचरिजीवनिः ।




Parashurama

Parashurama	
	
Parashurama	
6th Avatar of Vishnu	
Devanagari	परशुराम
Sanskrit Transliteration	Parashurama
Affiliation	Guru to Drona, Karna and Kalki; founder of Kalaripayattu
Abode	Mahendragiri
Weapon	Anandu; bow of Shiva
Consort	Dharini

Parashurama (Sanskrit: परशुराम), (*Parashurama*), is the sixth avatar of Vishnu, descendant of Brahma and pupil of Shiva. He is son of Renuka and the saptarishi Jamadagni. He lived during the last Treta Yuga, and is one of the seven immortals of Hinduism, or Chiranjivi. He received an axe after undertaking terrible penance to please Shiva, who in turn taught him the martial arts.

Parashurama is most known for ridding the world of kshatriyas twenty-one times over after the mighty king Kartavirya killed his father. He played important roles in the Mahabharata and Ramayana, serving as mentor to Karna and Drona. Parashurama also fought back the advancing seas to save the lands of Konkan, Malabar and Kerala. Parashurama is worshipped as *mool purush*, or founder, of the Bhumihar, Chitpavan, Daivadnya, Mohyal, Shukla, Awasthi and Tyagi Brahmin communities.

Lineage

An article <i>related to</i>	
Hinduism	
	
•	Hindu
•	History
•	 <i>Hinduism portal</i>
•	 <i>Hindu Mythology portal</i>

The exact birthplace of Bhargav Parashurama is contested, although the history of his lineage took place in the Haihaya Kingdom located in modern day Maheshwar.[□]

The grandfather of Bhargava Parashurama was a great rishi named Rucheeka, and was a direct descendant of Brahma. One day, the rishi was traveling through the countryside seeking a bride. At the time, there were two dominant clans, the *Bharat-Suryavamsha*, or Solar Dynasty and the *Chandra-vamsha*, or Lunar Dynasty. The ruling King Gadhi belonged to the Lunar Dynasty and had a beautiful daughter, Satyavati, who was unwed. Rucheeka visited the king, who entertained him at his court. The rishi was besot with the beauty of Satyavati, and at the end of the evening he asked the king to have her as his bride.

The king was taken aback, but could not deny the request of a Brahmin. As such, he agreed to give his daughter away to the rishi, but on condition that Rucheeka give him one-thousand horses, all with one ear black and the body entirely white.

The rishi agreed to the demand of the king. He then did penance to Varuna, and was blessed with the horses that the king had requested. Rucheeka gave them as dowry, and in turn received Satyavati for marriage.

Satyavati adjusted well to an ascetic life as she was blessed with a good countenance, but she did not have any children. Meanwhile, at the kingdom, her father had no heir to the throne as well, and this also worried Satyavati. One day, Rucheeka asked her what was wrong, and she told him of her concerns for the kingdom.[□]

The rishi agreed to help both Satyavati and her mother. He gave Satyavati two potions, one for her mother so that she would have a mighty Kshatriya son, and one for Satyavati so that she would have a son that would become a great sage. Satyavati gave the potions to her mother. However, not trusting the sage, her mother switched the containers.[□]

In time, both mother and daughter found they were expecting children. However, the sage noticed that when he looked at his wife he saw a Kshatriya aura, and he asked what had happened. Satyavati told Rucheeka, to which he responded, 'Now our son will be a great warrior instead of a king.' Satyavati begged the rishi to instead make her grandson become the great warrior and her son a rishi. Seeing her distress, Rucheeka acquiesced. Satyavati gave birth to a son, Jamadagni, who became a great saptarishi, while her grandson Bhargav was sixth incarnation of Vishnu, and one of the greatest warriors of his age.[□]

Birth

The exact location of his birth is contested, although puranas claim that he was born at Renuka Tirth as the sixth incarnation of Lord Vishnu.^[1] Other locations that have claimed his birthright have included:

Lord Parsuram Birth Place-

- Jana paav, Tehsil Mhow, Indore, Madhya Pradesh

His father, Jamadagni, was a direct descendant of Brahma. Renuka gave birth to four sons before Parashurama: Vasu, Viswa Vasu, Brihudyanu, and Brutwakanwa. Before the birth of their fifth son, Jamadagni meditated with his wife Renuka at *Tape Ka Tiba* near Renuka lake for divine providence. With the blessing of Shiva, Vishnu answered their wishes and was born from the womb of Renuka as their fifth and youngest son, whom they named Rambhadra, or Rama.^[1]

Renuka and the clay pot

Renuka was known for her chastity and devotion to her husband. Such was her faith, that she was able to fetch water from the river in a pot of unbaked clay, with the pot held together only by the strength of her devotion.

One day while at the river, a group of Gandharvas in a chariot passed by in the sky above. Filled with desire for only a moment, the unbaked pot she held dissolved in the river. Afraid to return to her husband, she waited at the river bank, uncertain of what to do next.^[1] Meanwhile, Jamadagni noticed his wife had not returned. Through his yogic powers, he divined all that had taken place and was enraged. The rishi called his eldest son, handed him an axe and asked the boy to kill his mother. Horrified, the boy refused, and so Jamadagni turned him to stone. He then asked each of his sons, and as they refused, one by one, he turned them to stone. Finally only his youngest son, Parashurama, was left. Ever obedient, the boy beheaded his mother.^[1]

Pleased, Jamadagni then offered two boons to Parashurama. The boy asked that his mother be brought back to life, and his brothers to be returned from stone to flesh. Impressed by the affection and devotion of his son, Jamadagni granted his request.^[1]

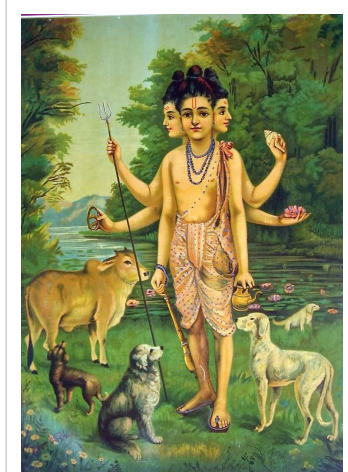
Kartavirya Arjuna and the Haihaya Kingdom

The time of Parashurama was a tumultuous one for the Indian subcontinent, with puranas indicating frequent battles between several rival *Kshatriya* clans and kingdoms. Parashurama lived within the Haihaya kingdom, located in modern day Maheshwar on the banks of the Narmada River. The generations of enmity between the *Kshatriya* Haihaya and the *Brahmin* Bhargavas, from whom Parashurama hailed, were mentioned in the Mahabharata numerous times.[□]

The Haihaya were ruled by a powerful and cruel king named Kartavirya Arjuna.[□] He was the incarnation of Sudarshana, Lord Vishnu's Celestial weapon, Chakra that had taken birth in human form.[□] In addition, Kartavirya worshipped a divine being known as Dattatreya, embodiment of Trimurti and descendant of the saptarishi Atri. For his obeisance, Aryadatta had granted the king a flying golden chariot that would travel wherever he wished, and one-thousand arms.[□]

With these boons, Kartavirya became immeasurably powerful, conducting many military conquests. The military corporations of the Shakas, Yavanas, Kambojas, Pahlavas and Paradas, known as the *Five Hordes*, also gave their support to the Haihaya and Talajunga.[□] Haihaya was of the Lunar Dynasty and went on to sack Kashi. In return, the Solar Dynasty fought back, and expelling the Haihayas from Vatsa. Kartavirya then defeated the Nāga, after which he made Mahishmati in present day Maheshwar capital of his kingdom, and prevented Ikshvaku King Bahu, descendant of Harishchandra, from taking back Ayodhya, which was his by birthright.[□] A generation later, Sagara, son of Bahu, recaptured Ayodhya with Kartavirya dead. After defeating the Haihaya, he shaved their heads to humiliate them. His retaking of Ayodhya would set the stage for the upcoming Ramayana.[□]

Kartavirya became so powerful that he was even able to defeat and imprison the demon king Ravana at the river Godavari. Ravana, in turn, would later be the nemesis of the Ramayana.



Dattatreya, embodiment of the holy trinity Trimurti, whom Kartavirya worshiped and who would later deliver the *Tripura Rahasya* to Parashurama

Genocide of the Brighu and the sacred calf

The violent persecution of Brahmins by Kshatriya had at the time spanned generations. Aurva, great-grandfather of Parashurama, recalled a vivid childhood experience:

While lying unborn, I heard the doleful cries of my mother and other women of the Bhrigu race who were then being exterminated by the Kshatriyas. When those Kshatriyas began to exterminate the Bhrigus together with unborn children of their race, it was then that wrath filled my soul. My mother and the other women of our race, each in an advanced state of pregnancy, and my father, while terribly alarmed, found not in all the worlds a single protector. Then when the Bhrigu women found not a single protector, my mother held me in one of her thighs.

—*Mahabharata* 1:182

As the third book of the Mahabharata begins, Akritavrana, a disciple of the avatar speaks:

With pleasure shall I recite that excellent history of the godlike deeds of Rama, the son of Jamadagni who traced his origin to the race of Brighu.

—*Mahabharata* 3:117[□]



Paraśhurāma fighting the thousand-armed king
Kartavirya

As Rama grew older, he was sincere in his piety, and pleased Lord Shiva with the performance of excruciating tapas. As blessing, he was granted the Parashu of Shiva, after which he was known as *Parashurama*, or 'Rama with axe'.

Soon after Parashurama received his blessing, King Kartavirya of the Haihaya came upon the hermitage of Jamadagni. The visit happened at a time Parashurama was away in the forest gathering yagna, and although the king had a massive entourage, the saptarishi was able to serve the king a grand feast. When Kartavirya asked how he was able to do so, Jamadagni showed him a blessed Kamadhenu calf, given to Jamadagni by Indra, which was able to grant wishes. Kartavirya was covetous and wanted the calf as his own. The rishi refused, and Kartavirya stole the sacred animal.

Returning home, Parashurama was infuriated and traveled to the royal palace. Brandishing his axe, he decimated its guards and killed the mighty King Kartavirya, retrieving the calf. When he returned home, his father was pleased, but seeing the blood stained axe of

Parashurama, also concerned. He cautioned his son he must be aware of wrath and pride. Parashurama accepted the reprimand of his father, in penance, and went on a pilgrimage to holy places for one year in purification.

Meanwhile, the sons of Kartavirya discovered their father at the palace and knew that only Parashurama could have killed him. In revenge, they traveled to the hermitage and murdered Jamadagni, surrounding the rishi and shooting him to death with arrows like a stag. Afterwards, they decapitated his body and took his head with them.^[1]

When Parashurama returned home, he found his mother next to the body of his father, crying hysterically as she beat her chest twenty-one times in a row. Furious, he hunted down the sons of Kartavirya at the palace. He killed them all and returned with the head of his father to conduct the cremation. Parashurama then vowed to enact a genocide on the war-mongering Kshatriyas twenty-one times over, once for each time the hand of his mother hit her chest.^[1]

Vengeance against Kshatriya

Parashurama then travelled throughout the Indian subcontinent, killing all men of the Kshatriya caste, guilty or innocent.^[1] The first book of the Mahabharata writes:

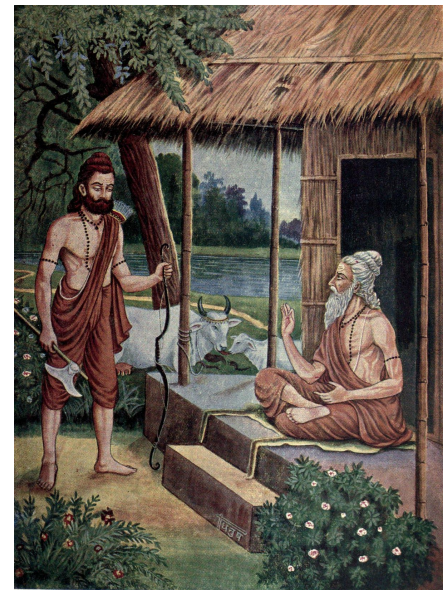
In the interval between the Treta and Dwapara Yugas, Parashurama, great among all who have borne arms, urged by impatience of wrongs, repeatedly smote the noble race of Kshatriyas. And when that fiery meteor, by his own valour, annihilated the entire tribe of the Kshatriyas, he formed at Samanta-panchaka five lakes of blood.

—*Mahabharata* 1:2^[1]

One legend describes Parashurama returning to a village after battle in what is now the Badami Taluka, Bagalkot district of Karnataka. While the warrior-sage washed his axe beyond a sharp turn in the river Malaprabha, unknown to him, village women were cleaning their clothes downstream. His mighty axe stained the entire river red, and the women exclaimed "Ai hole!" translating to 'Oh, what a river!'. This is said to be the etymology of the present-day village Aihole.[□]

There is another legend that the Nairs, Bunts and Nagas of Kerala and Tulunadu, receiving word as Parashurama approached, took the sacred threads that marked them twice-born, hid them in the forest and traveled south. Parashurama then gave their land to the Nambuthiri Brahmins, and the Nambuthiri then denied the Nairs and Bunts their status as royalty when Parashurama left.[□]

After he had finally rid the world of Kshatriyas, Parashurama conducted the Ashvamedha sacrifice, done only by sovereign kings, and gave the land he had conquered to the Brahmin head-priests, who performed the *yagya* Kashyapa. The Ashvamedha demanded that the remaining Kshatriya kings either submit to Parashurama, or stop the sacrifice by defeating him in battle. They were unable to do either, and so perished.[□]

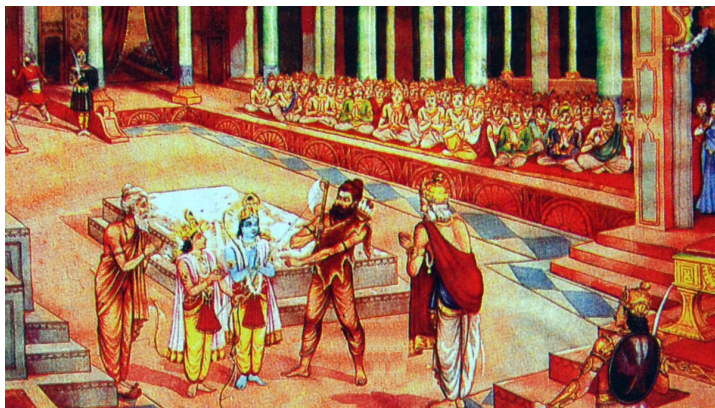


Parashurama returning with the sacred calf with Jamadagni cautioning him to not be controlled by anger

Ramayana

Parashurama is unique in that although he is the sixth avatar of Vishnu, as an immortal, he has also lived to see the subsequent incarnations of Vishnu in Rama, Krishna and Buddha. Parashurama played an important role in both the Ramayana[□] and Mahabharata.[□]

Shiva's Bow



Meeting of Rama and Parashurama

In the Ramayana, Parashurama had given the bow of Shiva to the father of princess Sita for her swayamvar. As a test of worthiness, suitors were asked to lift and string the mystic weapon. None were successful until Rama, but in the process of being strung, the bow snapped in half. This produced a tremendous noise that reached the ears of Parashurama as he meditated atop the Mahendra Mountains.

In one version played in Ramlilas across India, Parashurama arrived to the scene

deeply angry. The Kshatriyas were advised by Brahmarishi Vasistha not to confront the sage, but Sita still approached. Parashurama blessed her, saying "Dheergha Sumangali bhavah," or "You will have your husband alive for your lifetime."

When he then turned to confront Rama, Parashurama was unable to lift his axe. He was held back by his own word and pacified by the brilliance of Rama. When the warrior-sage realized he was looking at his own subsequent reincarnation, his own bow flew to Rama along with the essence of Vishnu, and thus the seventh avatar was fully

realized.^[1]

Mahabharata

Vow of Bhishma

For more see Vow of Bhishma.

Parashurama and Bhishma, two of the greatest warriors of the epics, shared an interesting history together as guru and student. Bhishma was a Kuru prince, and Parashurama instructed him in the martial arts as a boy. Their conflict began years later, with the beautiful princess Amba. Along with her sisters Ambika and Ambalika, princess Amba had been abducted by Bhishma in a misunderstanding between two kingdoms. Now, with her honor tainted, no man would take her for bride, and she was condemned to remain destitute. Bhishma himself was unable to marry due to his *bhishana pratigya*, or vow of celibacy, and allegiance to Hastinapur.^[1] Amba then sought the help of Parashurama to kill Bhishma.

Taking pity on her plight, the avatar agreed to fight his former student on her behalf. The battle lasted twenty-three days, by the end of which, both warriors were bloodied and filled with arrows. Bhishma had knowledge of the divine deadly weapon Prashwapa, which had the power to put a foe to sleep, and of which Parashurama was unaware. When he was about to use the celestial weaponry, all Gods rushed to Bhishma and asked him to hold his hand, as it would humiliate his guru. Out of respect, Bhishma acquiesced.

Pitrs then appeared and obstructed the chariot of Parashurama, forbidding him from fighting any longer. The spirit of Parashurama's father, Jamadagni and his grandfather, Rucheeka, spoke to him:

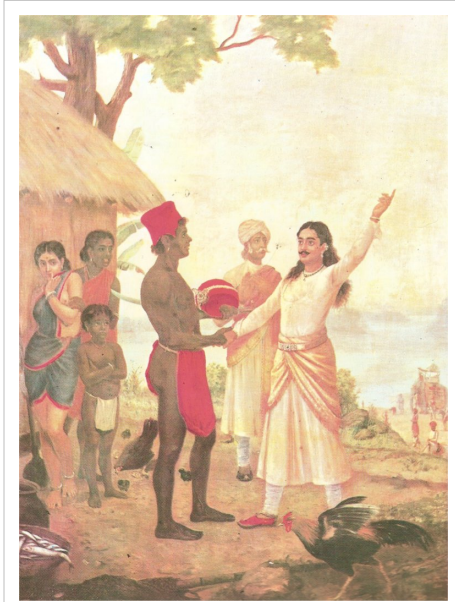
O son, never again engage in battle with Bhishma or any other Kshatriya. Heroism and courage in battle are the qualities of a Kshatriya, and study of the Vedas and the practice of austerities are the wealth of the Brahmins. Previously you took up weapons to protect the Brahmins, but this is not the case now. Let this battle with Bhishma be your last. O son of the Bhrigu race, it is not possible to defeat Bhishma.

—*Mahabharata* 188:5^[1]

In the end, the Gods showered praise on Bhishma, and he sought the blessing of Parashurama as his guru. The avatar then acknowledged that his former student was truly invincible, telling Amba:

Using even the very best of weapons I have not been able to obtain any advantage over Bhishma, that foremost of all wielders of weapons! I have exerted now to the best of my power and might. Seek the protection of Bhishma himself, thou hast no other refuge now.

—*Mahabharata* 189:1^[1]



Bhishma taking the *bhishana pratigya*

Mentorship of Drona

At the end of his time in the Vedic period, Parashurama was renouncing his possessions to take *sanyasi*. As the day progressed, Drona, then a poor Brahmin, approached Parashurama asking for alms. By that time, the warrior-sage had already given the Brahmins his gold and Kasyapa his land, so all that was left were his body and weapons. Parashurama asked which Drona would have, to which the clever warrior responded:

O son of Bhrigu, it behoveth thee to give me all thy weapons together with the mysteries of hurling and recalling them.

—*Mahabharata* 7:131

Thus, Parashurama gave all his weapons unto Drona, making him supreme in the science of arms. This would be crucial when he was teacher to both pandavas and kauravas in the upcoming Kurukshetra War.^[1]

Fate of Karna



Arjuna killing Karna while his back is turned

Karna was half brother to the pandavas and son of Surya, but raised by a low caste charioteer. Karna came to Parashurama after being rejected by Drona due to his perceived caste. Karna lied and said he was Brahmin, and so Parashurama accepted him as his student, giving him knowledge of the powerful Brahmastra weapon.

One day, Parashurama was sleeping with his head resting on the lap of Karna and a scorpion crawled up the leg of the student and bit his thigh. In spite of the pain, Karna neither flinched nor cried so his guru could rest. Warm blood, however, trickled down his leg, waking Parashurama. Convinced that only a Kshatriya could have borne such pain in silence, Parashurama realized the lie of Karna, and cursed his student that his knowledge of the Brahmastra would fail him when it was most crucial.

Years later, during the Kurukshetra war, Karna had a dream in which he envisioned his guru and asked him to take back the curse he had given years back. Parashurama revealed that he had known all along Karna was a Kshatriya, but because he was a worthy student Parashurama had instructed him regardless. The avatar explained to

Karna that the Brahmastra had to fail him when he needed it most. If he killed Arjuna, Duryodhana would be king instead of Yudhishtira, and chaos would ensue. Parashurama asked Karna to accept his curse and die at the hands of Arjuna, that the world might live in peace.^[1]

Different epochs

There are a number of stories of Parashurama in different Puranas, detailing his interactions with different gods of the Hindu pantheon, and even occurring during different Yuga due to his being Chiranjivi.

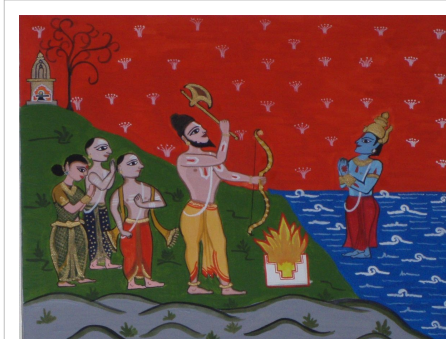
Ekadanta

According to Puranas, Parashurama travelled to the Himalayas to pay respect to his teacher, Shiva. While travelling, his path was blocked by Ganesha, son of Shiva and Parvati. Parashurama threw his axe at the elephant-god. Ganesha, knowing the weapon had been given to Parashurama by his father, allowed it to sever his left tusk.

His mother Parvati was infuriated, and declared she would cut off the arms of Parashurama. She took the form of Durgama, becoming omnipotent, but at the last moment, Shiva was able to pacify her by making her see the avatar as

her own son. Parashurama also asked her forgiveness, and she finally relented when Ganesha himself spoke on behalf of the warrior-saint. Parashurama then gave his divine axe to Ganesha and blessed him. Another name for Ganesha because of this encounter is *Ekadanta*, or 'One Tusk'.^[1]

Beating back the Arabian Sea



Lord Parashurama with Saraswat Brahmin settlers demanding Varuna make the seas recede to save the lands of Konkan and Kerala

Puranas write that the western coast of India was threatened by tumultuous waves and tempests, causing the land to be overcome by the sea. Parashurama fought back the advancing waters, demanding Varuna release the land of Konkan and Malabar. During their fight, Parashurama threw his axe into the sea. A mass of land rose up, but Varuna told him that because it was filled with salt, the land would be barren.^[1]

Parashurama then did a tapasya for Nagaraja, the King of Snakes. Parashurama asked him to spread serpents throughout the land so their venom would neutralize the salt filled earth. Nagaraja agreed, and a lush and fertile land grew. Thus, Parashurama pushed back the coastline between the foothills of the Western Ghats and the Arabian

Sea, creating modern day Kerala.^[1]

The coastal area of Kerala, Konkan, Karnataka, Goa and Maharashtra, are today also known as *Parashurama Kshetra* or *Land of Parashurama* in homage.^[2] Puranas record that Parashurama placed statues of Shiva at 108 different locations throughout the reclaimed land, which still exist today.^{[3][1]} Shiva, is the source of kundalini, and it around his neck that Nagaraja is coiled, and so the statues were in gratitude for their baneful cleansing of the land.^[4]

Then he took a winnowing basket, or Surpa, and threw it at the sea. The water retreated, and from the place the basket fell at Gokarna, land rose again Gokarna. This land is called Kerala, or 'Siirparaka' (Brahmanda Purana, Chapters 98 and 99). It is also said that while beating back the sea, Parashurama fired an arrow from his mystical bow that landed in Goa at Benaullim, creating *Salkache Tollem*, or 'Lotus Lake'.^[1]

Rambhoja

Kshetra scripture has a legend in which a king named Ramabhoja worshipped Parashurama. He was the ruler of the lands between Gokarna and Kanyakumari and was proclaimed king of the entire Parashurama Kshetra. While performing aswamedha yajna, he was plowing the land, but mistakenly killed a snake that was a raksha in disguise. In repentance, Rambhoja was directed by Parashurama to build a *rajathapeetha*, or large silver pedestal, with the image of a serpent at its four corners in obeisance. Parashurama also ordered that he distribute gold to the needy equal to his own weight as *Tulabhara*.

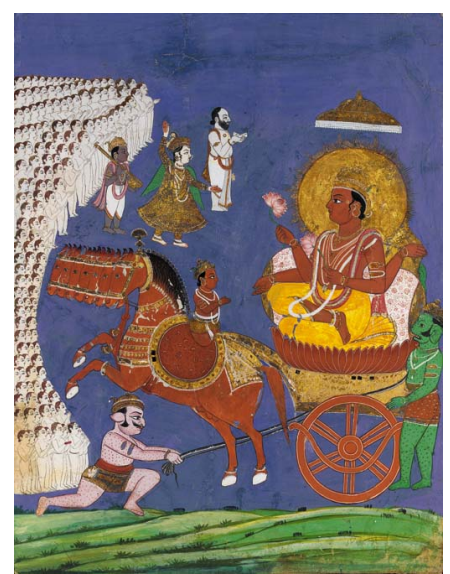
Rambhoja performed the ashwamedha yajna successfully and Parashurama appeared before him again, declaring that he was pleased. To this day, the silver pedestal remains a center of pilgrimage. The surrounding land is known as Thoulava, in remembrance of the Tulabhara of Rambhoja.^{[5][6]}

Surya

Parashurama once became annoyed with the sun god Surya for making too much heat. The warrior-sage shot several arrows into the sky, terrifying Surya. When Parashurama ran out of arrows and sent his wife Dharini to bring more, the sun god then focused his rays on her, causing her to collapse. Surya then appeared before Parashurama and gifted him with two inventions that have since been attributed to the avatar, sandals and an umbrella.^[1]

Dattatreya

Nath tradition holds that Parashurama, after enacting his vengeance, sought out Dattatreya atop Mount Gandhamadana for spiritual guidance. Their conversations gave rise to Tripura-rahasya, a treatise on Advaita Vedanta. It was here the deity instructed the warrior-sage on knowledge of scripture, renunciation of worldly activities, and non-duality, thus freeing him from the karmic cycle of death and rebirth.^[1]



Surya, the sun god, riding across the sky in his chariot

Kalaripayattu

Parashurama and the saptarishi Agastya are regarded as the founders of kalaripayattu, the oldest martial art in the world. Parashurama was a master of *shastravidya*, or the art of weaponry, as taught to him by Shiva. As such, he developed northern kalaripayattu, or *vadakkan kalari*, with more emphasis on weapons than striking and grappling. Southern kalaripayattu was developed by Agastya, and focuses more on weaponless combat. Kalaripayattu is known as the 'mother of all martial arts'.^[1]

Bodhidharma, the founder of Zen Buddhism, also practiced kalaripayattu. When he traveled to China to spread Buddhism, he brought the martial art with him, which in turn was adapted to become the basis of Shaolin Kung Fu.^[7]

Sanyasi and end time

By the end of the Vedic period, Parashurama had grown weary of bloodshed and became a *sanyasi*, giving up his possessions to practice penance. The first book of the Mahabharata writes:

The son of Jamadagni, after twenty-one times making the Earth bereft of Kshatriyas, wended to that best of Mountains Mahendra and there began his ascetic penance.

—*Mahabharata* 1:14^[1]

He traveled to central India at the northern end of the Eastern Ghats and western Odisha, and ascended the Mahendra Mountains.. Before he left, Parashurama distributed the territories he conquered among a clan of Brahmins called the Bhumihar, who ruled for many centuries. Kingdoms included the Cheras, Pandyas, Dravida, Mushika, Karnata and Konkana.^{[1][2]}

Unlike other incarnations of Vishnu, Parashurama is a Chiranjivi, and is said to still be doing penance today in Mahendragiri. The Kalki Purana writes that he will reemerge at the end of Kali Yuga to be the martial and spiritual guru of Kalki, the tenth and final avatar of Vishnu. It is foretold that he will instruct Kalki to perform a difficult penance to Shiva, and receive the celestial weaponry needed to bring about end time.

Name

Parashu means 'axe' in Sanskrit; hence, Parashurama literally translates as 'Rama with axe'. He is also known as Bhṛgupati, Bhargava, and Bhargava Rāma. Regional variations include:

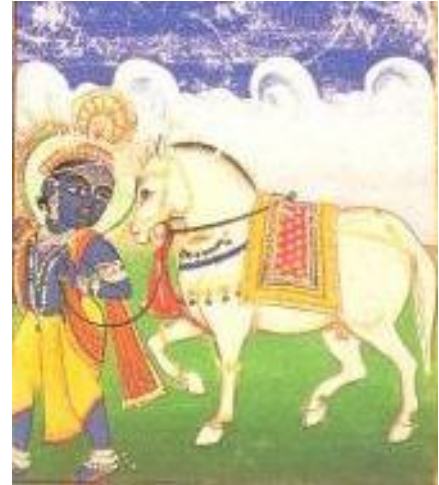
- Khmer: Reamsor (from Rāmasūra) or Reameyso (from Rāmīśvara)
- Thai: Ramasun (Thai: รามสูร)
- Malay: Pusparama

Parashurama temples

There are numerous temples and statues of Parashurama throughout the Indian subcontinent, some of which include:

- Karamana, where Parashurama threw his axe into the Arabian sea to save Kerala
- Parashurama Kunda, Tirap District, Arunachal Pradesh, where Parashuram washed his sins after committing matricide
- Akhnoor, Jammu, Jammu and Kashmir
- Fort Songadh, Gujarat
- Gudimallam, Chittoor, Andhra Pradesh
- Harpur, Zamania, Ghazipur, Uttar Pradesh
- Jalalabad, Shahjahanpur, Uttar Pradesh
- Kumbhalgarh, Rajasthan
- Khatti, near Phagwara, Punjab, India
- Maniyar, Ballia, Uttar Pradesh
- Mahurgarh, Maharashtra
- Parashurama Mandir, Chiplun
- Painguinim, Canacona, Goa
- Rajkot, Gujarat
- Shivpuri, Akkalkot, Khopoli, Maharashtra
- Shivsar Talao Pond Statue, Phalodi, Jodhpur, Rajasthan
- Sri Parasurama Swamy Temple, Thiruvallam, 6 km south of Thiruvananthapuram
- Tosh, Manikaran, Kullu, Himachal Pradesh
- Padubelle, Udupi, Karnataka, India
- Kojra, Sirohi, Rajasthan, India


Parashurama Kshetras



Kalki, tenth and final avatar of Vishnu



Parashurama whose axe is kept in the Parashurama Temple of Jalalabad (U.P.)

Part of a series on	
Vaishnavism	
	
Religion	
Hinduism	
Supreme Deity	
<ul style="list-style-type: none">VishnuKrishnaRama	
Important deities	
Dashavatara	
<ul style="list-style-type: none">MatsyaKurmaVarahaNarasimhaVamanaParasuramaRamaKrishnaBalarama/BuddhaKalki	
Other Avatars	
<ul style="list-style-type: none">MohiniNara-NarayanaHayagriva	
Related	
<ul style="list-style-type: none">LakshmiSitaHanumanShesha	
Texts	

•	Vedas
•	Upanishads
•	Bhagavad Gita
•	Divya Prabandha
•	Ramcharitmanas
Puranas	
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•	Bhagavata
•	Naradeya
•	Garuda
•	Padma
•	Agni
Sampradayas	
•	Sri (Vishishtadvaita)
•	Brahma (Dvaita, Acintyabhedabheda)
•	Rudra (Shuddhadvaita)
•	Nimbarka (Dvaitadvaita)
Philosopher-Acharyas	
•	Nammalvar
•	Yamunacharya
•	Ramanuja
•	Madhva
•	Chaitanya
•	Vallabha
•	Srimanta Sankardev
•	Srimanta Madhavdev
•	Nimbarka
•	Pillai Lokacharya
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•	Ramanandi
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 Hinduism portal	

Eight Kshetras are popularly known as Parashurama Kshetras or Parashurama Srishti: ^[1]

1. Gokarna
2. Kollur
3. Konkan Maharashtra
4. Koteshwara
5. Mangalore
6. Shankaranarayana
7. Subramanya
8. Udupi

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- Bhagwan Parashuram-K M Munshi

External links

- 108 Parashurama Kshetras (http://www.shaivam.org/siddhanta/spke_108.htm) published by Shaivam and Google Maps

Vibhishana

Vibhishana	
King Vibhishana	
	
Vibhishana as King of Lanka	
Reign	According to the puranas he became king after death of his brother Ravana, He also ruled in the time of Yidhistira
Birthplace	Lanka
Died	According to puranas he is immortal
Predecessor	Ravana
Consort	Balma
Royal House	Pulastya
Father	Visravas
Mother	Keśinī

Vibhishana IAST: Vibhīṣaṇa or **Bibhishan** (Sinhala:විභිෂන) was a king who ruled what is part of Sri Lanka today and is also written about in the historical epic *Ramayana*. He was the younger half brother of the Rakshasa (demon) king Ravana of Lanka. Though a Rakshasa himself, Vibhishana was of a noble character and advised Ravana, who kidnapped and abducted Sita, to return her to her husband Rama in an orderly fashion and promptly. When his brother did not listen to his advice, Vibhishana joined Rama's army. Later, when Rama defeated Ravana, Rama crowned Vibhishana as the king of Lanka.

In some period of history Sinhala people have considered Vibhishana as one of the Four Heavenly Kings (*satara varam deviyo*). This belief was more prominent in the Kotte period. According to the *Ravana Katha* of Wickramasinghe Adigar, after the defeat of Ravana, Vibhishana transferred the Yaksha capital from Alakamandawa to Kelaniya.^[1] In the 15th century poem of Totagamuwe Sri Rahula, the *saelalihini sandesaya*, the Myna is ordered to carry the missive to Vibhishana at his temple in Kelaniya. After the 16th century he was replaced as a God of the four warrants by the goddess Pattini. He continues to be worshipped by a diminishing number of adherents, mainly in the Kelaniya area.^[2]

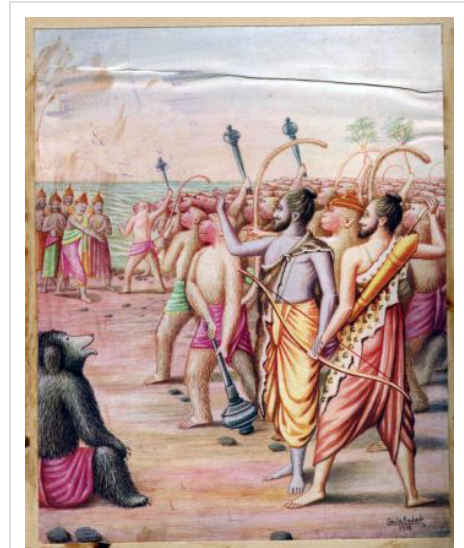
In the Ramayana

Vibhishana had a sattvic (pure) mind and a sattvic heart. From his early childhood, he spent all his time meditating on the name of the Lord. Eventually, Brahma appeared and offered him any boon he wanted. Vibhishana, said that the only thing he wanted was to have his mind fixed at the feet of the Lord as pure as lotus leaves (charan kamal). He prayed that he should be given the strength by which he would always be at the feet of the Lord, and that he would receive the darshan (holy sight) of Lord Vishnu. This prayer was fulfilled, and he was able to give up all his wealth and family, and join Rama, who was Avatar (God incarnate).

Vibhishana was the youngest son of Sage Vishrava, who was the son of Sage Pulatsya, one of the Heavenly Guardians. He (Vibhishana) was the younger brother of the Lord of Lanka, Ravana and King of Sleep, Kumbakarna. Even though he was born in the demon race, he was alert and pious and considered himself a Brahmin, since his father was intuitively such.

Due to Vibhishana's differences with Ravana because he was against the act of kidnapping Sita and most of all because Ravana wanted the throne for himself, he fled Lanka. His mother, Kaikesi, advised him to go and serve Shri Rama, who was at that time assembling an army to conquer Ravana and to recover Sita. He divulged the secrets of Ravana's army and made sure Rama ended up being victorious in the great battle. Lord Rama accepted Vibhishana's service and anointed him the Lord of Lanka after Ravana's death.

In the Lanka War, Vibhishana's knowledge about the secrets of Lanka proved invaluable to Shri Rama. Vibhishana freely divulged many secrets that became key to the success of Rama's attack, including revealing the secret path to the temple of Mata Nikumbala, the family deity of the Pulatsya Clan. Because of this, however, Vibhishana is also known as a traitor.



Vibhishana Meets Rama



Rama and Sita worship god Shiva at Rameshwaram as Vibhishana (right) looks on with Lakshmana, Tumburu and Narada

While modern readers tend to view the Indian epics with eyes used to seeing clearly defined good and bad characters, the Ramayana's characterisation is trying to represent the practical implications of the concept of Dharma. The epic stresses that neither Vibhishana or Kumbhakarna strayed from the path of Dharma and that there is no single way out of a moral dilemma. The Ramayana teaches that Kumbhakarna adhered to the Dharma of loyalty to his kin when his advice fails, while Vibhishana chose to oppose his kin when his advice failed.

Symbolically, Vibhishana represents devotion to Shri Rama, and as a demon devotee, he shows that the Lord does not distinguish between his followers based on birth or circumstances in life. The same aught can be read in the story of Prahlada and Narasimha.

When Vibhishana attained the position of the King of Lanka, he turned his subjects from the path of evil to the path of Dharma(righteousness). His wife, Queen Sarma also aided him in this effort.

When Shri Rama was about to leave Ayodhya at the end of his reign, Lord Rama in his original form of Shri Vishnu ordered Vibhishana to stay on earth and serve the people and guide them to the path of truth and Dharma. Hence, Vibhishana is considered one of the seven immortals, or Chiranjeevins. Lord Vishnu also ordered Vibhishana to pray the family deity of Rama's natal Sun Dynasty, Lord Ranganatha

In the Mahabharata

Vibhishana also plays a small part in the Mahabharata. Yudhisthira crowned himself as the Emperor of Indraprastha and began preparations for a Rajasuya sacrifice. He despatched his brother, Sahadeva to the southern kingdoms to subjugate the rulers to his authority and supremacy. Sahadeva's men reached the tip of the mainland, wherein Sahadeva stopped and sent his messengers to Vibhishana's kingdom. Vibhishana gratefully accepted Yudhisthira's authority and regarded it as "an act of time." He also sent diverse kinds of jewels, gems, pearls, celestial ornaments and costly apparel to Sahadeva and Yudhisthira.^[3]

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Preceded by Ravana	King of Lankapura	Succeeded by [[[]]]
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Vyasa

Vyasa



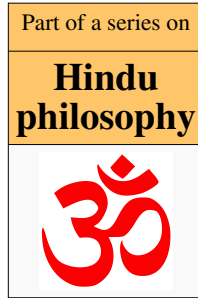
Titles/honours	Festival of <i>Guru Purnima</i> , is dedicated to him, and also known as <i>Vyasa Purnima</i> as it is the day, which is believed to be his birthday.
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Author as well as a character in the Hindu epic Mahabharata

Vyasa (Devanagari: व्यास, *vyāsa*) is a central and revered figure in most Hindu traditions. He is also sometimes called **Veda Vyasa** (वेद व्यास, *veda vyāsa*), (the one who classified the Vedas into four parts) or **Krishna Dvaipayana** (referring to his complexion and birthplace). He is the author of the Mahabharata, as well as a character in it. He is considered to be the scribe of both the Vedas and Puranas. Vyasa is a kala-Avatar or **part-incarnation** of the God Vishnu.^{[1][2]} Vyasa was sometimes conflated by some Vaishnavas with *Badarayana*, the compiler of the Vedanta Sutras, but Badarayana is none other than Sri Krishna Dvaipayana also called as Sri Veda Vyasa, the incarnation of the Supreme Narayana. Vyāsa is also considered to be one of the seven Chiranjivins (long lived, or immortals), who are still in existence according to general Hindu belief. He is also the fourth member of the Rishi Parampara of the Advaita Guru Paramparā of which Adi Shankara is the chief proponent.

The festival of *Guru Purnima* is dedicated to him. It is also known as *Vyasa Purnima* for it is the day believed to be both his birthday and the day he divided the Vedas.^{□□}

In the Mahabharata



Vyasa appears for the first time as the compiler of, and an important character in the Mahābhārata. Actually he was the expansion of Lord Vishnu Himself who came in Dwaparyuga to make all the Vedic knowledge available in written form which was available in Sound form at that time. He was the son of Satyawati, daughter of a ferryman or fisherman,^[3] and the wandering sage Parashara (who is accredited for being the author of the first Purana: Vishnu Purana). He was born on an island in the river Yamuna. The place is named after him as Vedvyas, possibly the modern-day town of Kalpi in the Jalaun district of Uttar Pradesh. He was dark-complexioned and hence may be called by the name *Krishna* (black), and also the name *Dwaipayana*, meaning 'island-born'.

Vyasa was grandfather to the Kauravas and Pandavas. Their fathers, Dhritarashtra and Pandu, adopted as the sons of Vichitravirya by the royal family, were fathered by him. He had a third son, Vidura, by a serving maid.

Veda Vyasa

Hindus traditionally hold that Vyasa categorised the primordial single Veda into four. Hence he was called Veda Vyasa, or "Splitter of the Vedas," the splitting being a feat that allowed people to understand the divine knowledge of the Veda. The word vyasa means split, differentiate, or describe. He was born in Barasana near Mathura in Uttarpradesh state of India about 5500 yrs ago.

It has been debated whether Vyasa was a single person or a class of scholars who did the splitting. The Vishnu Purana has a theory about Vyasa. ^[citation needed] The Hindu view of the universe is that of a cyclic phenomenon that comes into existence and dissolves repeatedly. Each cycle is presided over by a number of Manus, one for each Manvantara, that has four ages, Yugas of declining virtues. The Dvapara Yuga is the third Yuga. The Vishnu Purana (Book 3, Ch 3) says:

In every third world age (Dvapara), Vishnu, in the person of Vyasa, in order to promote the good of mankind, divides the Veda, which is properly but one, into many portions. Observing the limited perseverance, energy, and application of mortals, he makes the Veda fourfold, to adapt it to their capacities; and the bodily form which he assumes, in order to effect that classification, is known by the name of Veda-vyasa. Of the different Vyasas in the present Manvantara and the branches which they have taught, you shall have an account. *Twenty-eight times have the Vedas been arranged by the great Rishis in the Vaivasvata Manvantara... and consequently eight and twenty Vyasas have passed away; by whom, in the respective periods, the Veda has been divided into four. The first... distribution was made by Svayambhu (Brahma) himself; in the second, the arranger of the Veda (Vyasa) was Prajapati... (and so on up to twenty-eight).*

[citation needed]

Author of the Mahābhārata



Ganesha writing the Mahabharat



Vyasa narrating the Mahabharata to Ganesha, his scribe, Angkor Wat.

Vyasa is traditionally known as author of this epic. But he also features as an important character in it. His mother later married the king of Hastinapura, and had two sons. Both sons died without issue and hence their mother asked Vyasa to go to the beds of the wives of her dead son Vichitravirya.

Vyasa fathers the princes Dhritarashtra and Pandu by Ambika and Ambalika. Vyasa told them that they should come alone near him. First did Ambika, but because of shyness and fear she closed her eyes. Vyasa told Satyawati that this child would be blind. Later this child was named Dhritarāshtra. Thus Satyawati sent Ambālīka and warned her that she should remain calm. But Ambālīka's face became pale because of fear. Vyasa told her that child would suffer from anaemia, and he would not be fit enough to rule the kingdom. Later this child was known as Pāndu. Then Vyasa told Satyawati to send one of them again so that a healthy child can be born. This time Ambika and Ambālīka sent a maid in the place of themselves. The maid was quite calm and composed, and she got a healthy child later named as Vidura. While these are his sons, another son Śūka, born of his wife, sage Jābālī's daughter Pinjalā (Vatikā),^[4] is considered his true spiritual heir. He makes occasional appearances in the story as a spiritual guide to the young princes.

In the first book of the Mahābhārata, it is described that Vyasa asked Ganesha to aid him in writing the text, however Ganesha imposed a condition that he would do so only if Vyasa narrated the story without pause. To which Vyasa then made a counter-condition that Ganesha must understand the verse before he transcribed it.

Thus Lord VedVyas narrated the whole Mahābhārata and all the Upanishads and the 18 Puranas, while Lord Ganesha wrote.

Vyasa is supposed to have meditated and authored the epic by the foothills of the river Beas (Vipasa) in the Punjab region^[citation needed].

There is an ashram of vedavyasa in Vedhagiri. It is believed that pandavas visited vyasa at vedhagiri and got advise during there vanavasa (exile period). The remnants of the ashram is still there on the top of Vedhagiri hill.^[citation needed]




Vyasa with his mother

Vyasa's Jaya

Vyasa's *Jaya*, the core of Mahābhārata is structured in the form of a dialogue between Dhritarashtra (the Kuru king and the father of the Kauravas, who opposed the Pāndavas in the Kurukshetra War) and Sanjaya, his advisor and chariot driver. Sanjaya narrates each incident of the Kurukshetra War, fought in 18 days, as and when it happened. Dhritarashtra sometimes asks questions and doubts and sometimes laments, knowing about the destruction caused by the war, to his sons, friends and kinsmen.

In the beginning Sanjaya gives a description of the various continents of the Earth, the other planets, and focuses on the Indian Subcontinent and gives an elaborate list of hundreds of kingdoms, tribes, provinces, cities, towns, villages, rivers, mountains, forests etc. of the (ancient) Indian Subcontinent (Bhārata Varsha). He also explains about the 'military formations adopted by each side on each day, the death of each hero and the details of each war-racings. Some 18 chapters of Vyasa's Jaya constitutes the Bhagavad Gita, the sacred text of the Hindus. Thus, this work of Vyasa, called Jaya deals with diverse subjects like geography, history, warfare, religion and morality.

Ugrasrava Sauti's Mahābhārata

Part of a series on	
Vaishnavism	
	
Religion	
Hinduism	
Supreme Deity	
•	Vishnu
•	Krishna
•	Rama
Important deities	

Dashavatara	
•	Matsya
•	Kurma
•	Varaha
•	Narasimha
•	Vamana
•	Parasurama
•	Rama
•	Krishna
•	Balarama/Buddha
•	Kalki
Other Avatars	
•	Mohini
•	Nara-Narayana
•	Hayagriva
Related	
•	Lakshmi
•	Sita
•	Hanuman
•	Shesha
Texts	
•	Vedas
•	Upanishads
•	Bhagavad Gita
•	Divya Prabandha
•	Ramcharitmanas
Puranas	
•	Vishnu
•	Bhagavata
•	Naradeya
•	Garuda
•	Padma
•	Agni
Sampradayas	
•	Sri (Vishishtadvaita)
•	Brahma (Dvaita, Acintyabhedabheda)
•	Rudra (Shuddhadvaita)
•	Nimbarka (Dvaitadvaita)
Philosopher-Acharyas	
•	Nammalvar
•	Yamunacharya
•	Ramanuja
•	Madhva
•	Chaitanya
•	Vallabha
•	Srimanta Sankardev
•	Srimanta Madhavdev
•	Nimbarka
•	Pillai Lokacharya
•	Prabhupada
•	Vedanta Desika
•	Manavala Mamunigal

Related traditions	
•	Bhagavatism
•	ISKCON
•	Swaminarayan
•	Ekasarana
•	Pranami
•	Ramanandi
•	Vaikhanasas
 Hinduism portal	

The final version of Vyasa's work is today's **Mahābhārata**, structured as a narration by Ugrasrava Sauti who was a professional story teller, to an assembly of (rishis) who had just attended the 12 years sacrifice of Saunaka also named as kulapati in the forest of Naimisha. Bharata Wikipedia:Please clarify is embedded inside it, and within it Jaya. ^[*citation needed*]

Reference to writing

Within the *Mahābhārata*, there is a tradition in which Vyasa wishes to write down or inscribe his work:

The Grandsire Brahma (creator of the universe) comes and tells Vyasa to get the help of Ganapati for his task. Ganapati writes down the stanzas recited by Vyasa from memory and thus the Mahābhārata is inscribed or written.

There is some evidence however that writing may have been known earlier based on archeological findings of styli in the Painted Grey Ware culture, dated between 1100 BC and 700 BC.^{[5][6][7]} and archeological evidence of the Brahmi script being used from at least 600 BC.^[8]

In the Puranas

Vyasa is also credited with the writing of the eighteen major Purāṇas. His son Shuka is the narrator of the major Purāṇa Bhagavat-Purāṇa.

In Buddhism

Within Buddhism Vyasa appears as Kanha-dipayana (the Pali version of his name) in two Jataka tales: the Kanha-dipayana Jataka and Ghata Jataka. Whilst the former in which he appears as the Bodhisattva has no relation to his tales from the Hindu works, his role in the latter one has parallels in an important event in the Mahabharata.

In the 16th book of the epic, Mausala Parva, the end of the Vrishnis, clansmen of Vyasa's namesake and Krishna is narrated. The epic says: *One day, the Vrishni heroes .. saw Vishvamitra, Kanwa and Narada arrived at Dwaraka. Afflicted by the rod of chastisement wielded by the deities, those heroes, causing Samba to be disguised like a woman, approached those ascetics and said, 'This one is the wife of Vabhru of immeasurable energy who is desirous of having a son. Ye Rishis, do you know for certain what this one will bring forth? Those ascetics, attempted to be thus deceived, said: 'This heir of Vasudeva, by name Samba, will bring forth a fierce iron bolt for the destruction of the Vrishnis and the Andhakas.*

The important Bhagavata Purana (book 11) too narrates the incident in a similar manner and names the sages as *Visvāmitra, Asita, Kanva, Durvāsa, Bhṛigu, Angirā, Kashyapa, Vāmadeva, Atri, Vasishthha, along with Nārada and others* - it does not explicitly include Vyasa in the list.

The Ghata Jataka has a different version: *The Vrishnis, wishing to test Kanha-dipayana's powers of clairvoyance, played a practical joke on him. They tied a pillow to the belly of a young lad, and dressing him up as a woman, took him to the ascetic and asked when the baby would be born. The ascetic replied that on the seventh day the person*

before him would give birth to a knot of acacia wood which would destroy the race of Vā́sudeva. The youths thereupon fell on him and killed him, but his prophecy came true .

Vyas In Sikhism

In Brahm Avtar composition present in Dasam Granth, Second Scripture of Sikhs, Guru Gobind Singh mentioned Rishi Vyas as avtar of Brahma.^[9] He is considered as fifth incarnation of Brahma. Guru Gobind Singh had written brief account of compositions of Rishi Vyas, which he wrote about great kings like King manu, King Prithu, king Bharath, KingJujat, King Ben, King mandata, King Dilip, King RaghuRaj and King Aj.^{[9][10]} Guru Gobind Singh attributed him the store of vedic learning^[11]

In the Arthashastra

Arthashastra of Chanakya (Kautilya), Vyasa has an interesting entry. In chapter 6 of the first Department, it says:

'Whosoever is of reverse character, whoever has not his organs of sense under his control, will soon perish, though possessed of the whole earth bounded by the four quarters. For example: Bhoja, known also by the name, Dándakya, making a lascivious attempt on a Bráhmaṇ maiden, perished along with his kingdom and relations; so also Karála, the Vaideha... Vátápi in his attempt under the influence of overjoy to attack Agastya, as well as the corporation of the Vrishnis in their attempt against Dwaipáyan.

This reference matches the Jataka version in including Vyasa as the sage attacked by the Vrishnis, though Vyasa does not die here.

Author of Brahma Sutra

The Brahma Sutra is attributed to Badarayana — which makes him the proponent of the crest-jewel school of Hindu philosophy, i.e., Vedanta. Vyasa is conflated with Badarayana by Vaishnavas with the reason that the island on which Vyasa was born is said to have been covered by Badara (Indian jujube/Ber/Ziziphus mauritiana) trees. Apart from Adi Shankara who refers to these two separately rather than as a single individual, many modern historians also think these were two different personalities, but over time they have accepted the fact that Badarayana is none other than Sri Krishna Dwaipayana also called as Sri Veda Vyasa, the incarnation of the Supreme Narayana.

Author of Yoga Bhashya

This text is a commentary on the Yoga Sutras of Patanjali. Vyasa is credited with this work also, though this is impossible, if Vyasa's immortality is not considered, as it is a later text.

Notes

- [1] Bhagavata Purana 1.4.14: (dvāpare samanuprāpte tṛtīye yuga-paryaye jātaḥ parāśarād yogī vāsavyān kalayā hareḥ)
- [2] Mahābhārata 12.350.4-5, K.M. Ganguly full edition <http://www.sacred-texts.com/hin/m12/m12c049.htm>
- [3] According to legend, Vyasa was the son of the ascetic Parashara and the dasyu) Satyavati and grew up in forests, living with hermits who taught him the Vedas ,from the Encyclopædia Britannica
- [4] Skanda Purāṇa, Nāgara Khanda, ch. 147
- [5] S. U. Deraniyagala. Early Man and the Rise of Civilisation in Sri Lanka: the Archaeological Evidence. (<http://www.lankalibrary.com/geol/dera2.html>)
- [6] N. R. Banerjee (1965). *The Iron Age in India*. New Delhi: Munshiram Manoharlal.
- [7] F. Raymond Allchin, George Erdosy (1995). *The Archaeology of Early Historic South Asia: Emergence of Cities and States*. Cambridge University Press. ISBN 0-521-37695-5.
- [8] T. S. Subramanian. Skeletons, script found at ancient burial site in Tamil Nadu. (http://www.orientalstudies.com/archaeology/news_2004_05_31_1.htm) Institute for Oriental Study, Thane.
- [9] Dasam Granth, Dr. SS Kapoor (http://books.google.co.in/books?id=h8ptzp0IUC&pg=PA76&dq=brahma+avtar&hl=en&sa=X&ei=fsbgT_PEB4nMrQeMyaSTDQ&ved=0CD4Q6AEwAQ#v=onepage&q=brahma+avtar&f=false)

[10] Line 8, Brahma Avtar, Dasam Granth

[11] Line 107, Vyas Avtar, Dasam Granth

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 - The Mahābhārata (<http://www.sacred-texts.com/hin/maha/index.htm>) Ganguli translation, full text at [sacred-texts.com](http://www.sacred-texts.com)
 - Vedanta Sutras of Vyasa with Shankara Bhashya (<http://www.shankaracharya.org>)
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